

THE
VOYAGE
Of the Wandring
KNIGHT.

Shewing the whole course
of Mans life, how apt bee
is to follow Vanitie, and how
hard it is for him to attaine
to VERTUE.

Deuised by Iohn Cartheny, a French
man: and translated out of French
into Engl^{sh}, by W.G. of Somb-
hampton, Merchant.

A Worke worthy the reading:
and Dedicated to the Right
Worshipfull Sir Francis
Drake, Knight.

L O N D O N ,
Printed by William Stansby.

THE
KNIGHT
OF
MORNING

1. *Leucosyphus* *luteus* *luteus* A.
2. *Leucosyphus* *luteus* *luteus* G. *lutea*
3. *Leucosyphus* *luteus* *luteus* G. *lutea*

Section 11 Plan of Building up the State



To the Right Worshippfull Sir Fran-
cise Drake Knight: shappie successe
in all his attemptes, and due
reward for the same.

The common course of mens life (most ventrous
and no lesse Worshippfull Knight) and their dai-
ly dealings, doo manifestly declare how variable
they be, how wandering, how wauent, how
uncertaine and instant, if Fortune, or rather
God (to speake Christian-like) by blessing them as abundantly,
so extraordinarily, & raysing them) *quam è polvere & iacio*,
advanceth them to promotion. And no maruell though this bee
incident to the maners of men, seeing that Nature her selfe in
this point offendeth. For what is hee vnlesse hee bee mortified,
that is not naturally of an aspiring minde? imitating herein the
propertie of the Iule, which never ceaseth climbing by degrees,
Donec ipsam summum item attigerit, till it be come to the ve-
ry top. This fault being generall, and hatefull in the judgement;
specially of the wise, might seeme so much the more tolerable,
if that men placed in preheminente, and setting like
Hills overlooking the Valles below, with their highesling
and stately authoritie had agreeable hearts. But some notwithstanding
their state be singular, and indeed such as that they
may sit downe, take their ease, and say, *Hic terminus esto*, doe
carrie so base a mind, as that if I should compare them to *Æ-
sops Cocke*, preferring a Barly Corne before a precious Pearle,
I should not doe amisse. There is none but by diligent observation
may see this to be an vndoubted truth.

In the taxing of which English and Outlandish fault, (for
it is as common as the World is wide) I should shew my selfe

The Epistle Dediactorie.

no cunning Archer, to over-shoot the marke of your desir'd commendation: For although you haue had Fortitude holding the Bason whilst you walke your bands, and cast the best chance of the Dice: yet for all that, such is your contentment, you hoist not vp the lofty stile of selfe loue, to swoll with the winde of vaine glorie, as vaunting of any exploit which you haue attchiued, *Per tot Cyclopis feras per mundi scopulos, Scyl- lam, vastaque Charibdins*: But as you went out, so are you come home, saue this with your friends, courteous to your acquaintance, rememb'ring all, forgetting none, still of one mind, will, and affection, the prosperous euent of your dangerous Voyage not wistanding.

Some one having passed a Sea of six dayes layting, on leesse, (if lesse might be supposed) is so farre in loue with him selfe, and so discreetly doreth ouer his owne doings, at his returne, that he maketh his traualle ordinary table-talke, aggrauating the matter so monstrously, as if he had endured the very labours of old *Heracles*. Another, *Ex terris submersis & alio*, hauing scene the mightie workes of the Lord, and his wonders in the Deede, and as it were measured with a paire of Compasses, (be it spoken without offence) the Globe of the whole world, *post multadiscrimina rerum*, arriuing to his native scile, maruellously blessed from aboue, yet disconcreth not the multitude of dangerous, or rather deaths, wherewith he hath encountring. Which of these judge you, deserueth the Trumpets plauisble sound?

I cannot therefore sufficienly wonder at the equalitie of your Worships minde, which notwithstanding so many tempests of perturbations, and sharpe surges of inward motions, continueth calme: And it doth mee not a little good, first, to see you so fortunate, and secondly, though that were enough to make you insolent and disdainfull, the credit which you haue gotten, deseruing (no doubt) even with the very best, that yet you contemne not the company, the acquaintance, the familiaritie and conference, euen of such as by many degrees are your inferiour.

This among other considerations of your courteous dispisition

The Epistle Dedicatory.

tion and friendly nature (being a mourour in a Gentleman in this our proud and arrogant age) like a right Lord-Ron, drew me, an iron lumpe, hauing in my hands a notable worke, intituled, *The Voyage of the Wandering Knight*, to over-thin the same, according to my superciall skill, and slender knowledge, to polish and burnish, to refine and make it perfect, in some such limbes, whereon it seemed to halt, that it might with so much the more grace, prosper in publick, & in bothe maner of translation, for their large delight, and indeede to procure the printing and publishing thereof, that wel-disposed people might thereby reape some benefit.

Which worke is perfected and brought into a reasonable
good forme, as my little learning and lesse desirre gave mee
leauue, I am bold vpon the request of the Translator, being ab-
sent, to make Dedicatory vnto your Worshipp, and haue ad-
ded this Epistle of mine owne, as a testimonie of the vnsainted
affection & hearty good-will which I bear you (without pre-
sumptione be it spoken) not doubting how it shall bee receaved,
seeing the former presentation thereof was so well liked. Be-
seeking God to blesse you, and the good Lady your Wife, and
all yours, one with another, to prosper your proceedings, to
further all your affaires: and that as hitherto you haue had
Virtue your fore-runner, and *Fortune* your follower, so you
may haue them still, euen to your liues end: *It mayis atque
magis gloria crescat*: and that after you haue layed euen
to the very Straits of death, which no mortall man can
avoid, you may arriue in the Port of peace. I meane

Heaven, the appointed Hand

for all true Christians
Nainggourts;
Your Worships most humble commands,

N. R.



The Contents of the first part of the Voyage of the Wandring Knight.

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The wandring Knight declareth unto Dame Folly, his Gouernesse, what is his intent, but beſtowing of all his Folly, and Euill-will, provide the Knight Apparell, Armoyn, and Horſe. Chap. 2.

Folly apparelleth and armeth the wandring Knight. Chap. 3.

Folly upon the way ſeweth the Knight many of her anciant proceedings, and how many great and notable personages ſe had governed. Chap. 4.

The wandring Knight finding two wayes, and doubtfull whether of them to take, there chaſched to come to him Vertue and Voluptuousneſſe, either of them offering to condit and guide the Knight on the way. Chap. 5.

The wandring Knight by the councell of Folly, left Ladie Vertue, and followed Voluptuousneſſe, which lead him to the Pallace of worldly Felicitie. Chap. 6.

How the wandring Knight was received and welcommed to the Pallace of worldly Felicitie. Chap. 7.

Voluptuousneſſe ſeweth the wandring Knight ſom part of the Pallace, and after brought him to dinner. Chap. 8.

Dinner being done, Voluptuousneſſe ſeweth the wandring Knight the rest of the Pallace of worldly Felicitie, with the ſuperscription of the Tower's thereof, and by the Authorour is declared the euill fruit of certayne notorious ſimes. Chap. 9.

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The Author declareth how the wandring Knight, and such like voluptuous liners in the World, transgresse the Commandements of Almighty God. Chap. 12.

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The second part of the Voyage of the Wandring Knight.

Gods grace draweth the Knight out of the filth of sinne, wherein he stuck fast. Chap. 1.

Gods grace sheweth Hellauen the Knight, with all the voluptuous company that hee saw in the Pallace of worldly felicitie. Chap. 2.

The Knight declareth how he entred into the Schoole of Repentance, and of his entertainment there. Chap. 3.

How true Repentance begins in vs, and how the Knights conscience, accused him, wth the paines he had deserued. Chap. 4.

By the commandement of Gods grace, Remembrance read to me the goodnessse of God, with the promises made to repentant Sinners. Chap. 5.

A Sermon which Vnderstanding, the good Hermit, made unto the Knight vpon the Historie of Mary Magdalene. Chap. 6.

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The third part of the Voyage of the Wandring Knight.

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THE



THE VOYAGE OF THE WANDRING KNIGHT.

The first part.

CHAP. I

The wandring Knight declarereth his intent and foolish enter-
prise, supposing in this World to finde true felicitie.

Many Historiographers, both Poets and Orators, as well prophane as divine, haue by writing notised diuers persons with their Voyages and aduentures. First, Iustin and Diodore of Sicilie, haue made mention of the Agonautes voyage by Sea: that is to say, of Iason and his Alies, Castor, Pollux, Hercules and other Peeres, to the Isle of Chellos, to winne the Golden Fleece, which a great Dragon kept. Also Homer, a Greeke Poet, writ in verse, the wandring and Sea Voyage of Vlysses and his companions, at their returne from the Troyan Warres. After him Virgil a most eloquent Latine Poet, set downe in verse the voyage of Eneas into Italy, with his fortunes, after the subuersion of Troy.

Now if we come to the sacred Histories, we shall find first how Moies wrote of the Children of Israell, their going out of Egypt into the land of Promise, and of the two and fortie Mansions that they made in the Desarts, for the space of

The first Part of the Voyage

forty yeares. And how the fourre Euangelists likewise most faithfully haue written of the holy perigrinacion of the blessed Sonne of God our Lord and saviour Jesus Christ, who tooke upon him our fraile & humaine nature. The selfe same Saviour hath set downe the parable of the voluptuous voyage of the prodigall Childe, and his returne. S. Luke very notably and sincerely hath delivred in writing, the painfull and holy peregrination of that great vessell of election S. Paul, together with the great travell he tooke to preach the Gospell, and the faith of Jesus Christ, to all the Gentiles.

And now (by Gods grace) I meane to declare mine owne voyage & aduentures, much like to that of the prodigall Child who left his fathers house, and ranged into strange Countries, wasting all his goods living licentiously: but after his knew his lewdnesse, he returned batke to his father, of whom he was very louingly received: So I by great folly counseled, in absenting my selfe farre away (not onely in body, but also in mind) from God my Father and Creator, haue wasted and consumed all the goods, which the same my God and Father had bountifullie bestowed vpon mee, in following vaine pleasures of this life. But in the end, I being inspired with divine grace, acknowledg'd mine offences, and leauing the darke Region of sinne and vanitie, through the aide and conduction of divine grace, am returned to mine eternall Father: humbly requiring pardon and mercy, who of his unspeakable mercy, hath louingly received mee. But how all this hath beene done, I will declare vnto you, praying you patiently to gine mee the hearing, and attentively consider my talke, and well to note the whole, from the beginning to the end.

When I had passed in all folly and licentiousnesse three weekes of the yeares of mynes age: that is to say, my Infancie, Childeage and youth, which make together one and twentie yeares, I entred into the age of a young man, which is the fourth weeke of my age, which is betweene two and twenty and four and twenty yeares. At syue and tweynety

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ty I was minded to make a Voyage, by my foolish industrie, to seeke where in this World I might find true felicitie and happiness, which seemed to my fottish sence an easie matter, being young, strong, wild, hardy and courageously disposed. We thought in my minde to live in the World, without felicitie, was a life worse then death. But alas, being plunged in depe darkenesse of ignorance, I considered not that true felicity was the gift of God from aboue, and cannot be attained without his helpe,

Being robed of reason, I thought it might come easilly of my selfe without the helpe of others: so that then I sought true felicitie, where ther is not, was not, nor ever shall be: as in riches, worldly pleasure, strength, honour, and delights of the flesh. But I was in so thinking as very a foole as hee, who hopeth with Angling lines to catch fishes in the aire, or with hounds to hunte the Hare in the Ocean Sea.

Were it not, thinks you, a great folly so to thinke? Even the like is it to thinke that true felicitie is to be found heere in this wretched World. And for so much as in perfect felicity is comprehended al goodnesse, and that the World (as saith St. John) is addicted and giuen to all euill, and subiect to hunger, thirst, heat, colde, diseases, calamities, pride, ambition, contousnesse, and voluptuousnesse, it is evident that those which here be liuing, supposing here to find true felicity are worse then fooles, and void of right reason.

True felicity is not without goodnesse and vertue, which commeth from God above. If it bee so, why then is it not a most wicked and presumptuous opinion, to thinke that by a mans owne industrie he is able to possesse and enjoy the same lot of true felicity? Therefore every one that thinketh in this World he may come to perfect felicity and true blessednesse, shall finde in fine, as I found, for felicity, vanity, for good, euill, and for the same, alwaies vaine and vaine. 153 The greatest addition to the same, is to thinke that he may possesse the same, without the helpe of God, which is the greatest vaine and vaine.

The wandering Knight declareth vnto Dame Folly his Gouernesse, what is his intent.

Intending to take my iourney, I considered that it was necessary to use councell therein, knowing that whatsoeuer is done without aduise, cannot haue good successe: as contrariwise a matter discreetly attempted, is luckily ended. Then dwelt with mee a Damosell which ruled my house, whose proper name was Folly, the onely enemy to wisdome: For every thing that hateth the one, hateth the other. There is as much difference betweene them, as betweene white and blacke, hot and cold, moist and dry, light and darkenesse, God and the Devil: all which be contraries and cannot be in one body togesher.

Wisdome gouernes the good: Folly the euill. Wisoome maketh the euill good, when they veld themselves to be her subiects: Folly maketh the good euill, when they place themselves vnder her protection. Wisdome draweth men from Hell and bringeth them to Heauen: Folly fetcheth Angels from Heauen to dwelle in Hell.

I doe not tearme that wi drome, to know the seauen liberall Sciences, the qualities of the Starres and Planets, but I count him wise that hath the true knowledge of God. For as saith Saint Cyrill, Wildome is that true vnderstanding, by the which the soueraigne good, namely God, is seene, knowne, and loued, with a chaste loue and pure affection. Folly is very Ignorance, and false worshipping of God. Widoome maketh Fooles wise, and Folly maketh wise men Fooles. Tell me I pray you, can there be a greater wisdome then to serue God with a pure faith, and to obserue and kepe his holy Law obediency? And contrariwise, can there bee greater Folly then to commit sinne, and to disobey God by transgressing his Commandements? It is not possible. For whosoever committeth sinne, hateth himselfe, and runnes head-

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head-long to Hell, which is a point of very great folly. There-
fore all those that faithfully serue God, and keepe his holy
Commandements, are wise, and governed by Wisedome:
and all those that transgresse the Commandements of God
are Fooles, and fostered to folly, as slaves or vassals. When
I wandred into wanton wayes, I wrought my will, este-
mning my selfe wise, but I proved a flat Foole. Thus fostered
by Folly, to whom I unfolded my intent, which was to take
upon me a Voyage to finde felicity and blessednesse. I reque-
sted her counsell, who without regard whether it were profit-
able for me or no, did not onely like the matter, but also
forced mee forwards, and with flattering phrase commended
my enterprise. And to encourage me therein, shee began to
exalt my device, to commend my industrie and wit, to praise
my strenght, to aduance my vertue, to blaze my knowledge,
to decipher my beauty, and to extoll all my qualities: saying,
that I was a second Salomon, to haue in my head such nota-
ble cogitations. Hereupon shee promised to be my guide, and
vowed, not to goe from me in all my Voyage, affirming that
she had sundry seasons made the like iourney, and that
I might assure my selfe shortly to see the Palace of true Fe-
licitie.

110 My soone (quoth she) I would not haue thee thinke, that
any euill or guile can haue place in my heart. Thus com-
forted, or rather emboldened, I thought my selfe most happy
to haue such a Gouernesse, so wise, so graue, and so expert, for
very ioy whereof my heart tickled within mee. But alas,
wretch that I was, my desire was alwayes after contrarie
things: so: I reioiced in that soone founen to my health, in so
much that to mee sober seemed sweet, black seemed white,
euill seemed good. Folly seemed Wisedome, Light seemed
darkenesse: And Folly so sore bewitched me, that I neglected
to doe the good I shoulde haue done, and I was too willing to
play the part I shoulde not haue played. It is true that the
wise man speake (saying) There is health, where many doe
giue counsell, and he that taketh good aduice and counsell be-
fore, shaall not repente him after.

The first Part of the Voyaye

But it is forbidden to take counsaile of Fooles. For that they loue but what they like. There is an olde Proverbe, Such as my councellor is, such needs must be my councell, It were against all reason, that a foole shoulde gire good councell: For this is even as if Riuers shoulde runne against the Hill. Nothing can be compared to good councell, neither can any thing bee worse then euill counsell: by the whiche the World is troubled, Realmes molested, Princes defaced, Kings killed, Empires altered, Townes taken, Cities sacked, Lawes abolished, Justice generally corrupted, divine Mysteriees profaned, mingled with mischiefe, and confounded: the true knowledge of God is forgotten, all reverence to Superiours neglected: Shamefasshnesse, Sobrietie, faith, Hope, Chariti, and all other vertues defaced: all manner of warres both forraigne and ciuill attempted: Drieesse, D plague, D cruell monstres! Now to our purpose.

C H A P. III

Folly and Euill will prouided the Knyght Apparell, Armour, and Horses.

Frasmuch as men oftentimes doe alter their intentes, Folly was busie and earnest to force me forward, in the prosecuting my purpose, persuading me to put my selfe on the way, & saying, that such good meanings and enterpry-
ses shoulde presently and without delay be put in execution, for feare of incanneniences that might ensue: and that to meane a matter without doing it, was a reproach to any person. Whereto I answered, that I would proeceede what-
soeuer followed thereupon: but mee thought it was necessa-
ry to haue company, and other prouision, as Apparell,
Horses, and Armour fit for such a Tlouage. By sonne (quoth he) I will take that charge vpon me, wherunto trust: cast al-
l care from thee, let nothing torment thee, be of good cheere,
sleepe at thine ease, refuse no rest: for I will within few
dayes bring thee all necessaries that thou shalt need: and
seeing

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seeing thou hast submitted thy selfe to mee, I will not fail thee. Being glad of these wordes, I referred the whole matter to her discretion, and tooke mine ease.

Then Folly was acquainted with an Armonier, named Euill-will, whose company she daily frequented. This Armonier was not alwayes occupied in forging Armoires but also oftentimes he madeshirts, hose, doublets, and medes in all matters that his friend Folly appointed him to doe.

To this Armonier Folly dedicated all my purpose, and he at her request made me a shirt of lasciviousnesse, a doublet of lewd desires, hose of vaine pleasures, armour of ignorance, a coislet of inconstancie, bandbraces of arrogancie, gauntlets of Idlenesse, a Gorget of licentiousnesse, a helmet of lightnesse, a buckler of shamelesnesse, a quyltcap of vaine glorie, a girdle of intemperance, a sword of rebellion, and a lance named hope of long life. Then Pride prepared me a galloping horse called Temerarie.

All these wicked weapons with this prodigall apparel, & dishonest armour, Euill-will prepared me at Follys request. And what better service can he doe, seeing he is deprived of truth and veritie for as good will is the mother of all goodness, so is euill will of wickednesse. Jesus Christ (who can not fail) saith in the Gospell, That of the abundance of the heart the mouth speaketh: the good man of the good treasure of his heart, delivereth out good things: but the euil man cleane contrarie. For out of a sacke can nothing come but such as is in it, and out of a coffer of precious pearles, we shal not looke for colebrands. And therefore surely seeing I haue Euill-will to my Armonier, & Folly to my Gouernesse, how can I doe other than euill?

C H A P. L I I I .

Folly apparelleth, and armeth the Wandering Knight.

Then Euiles Folly my Gouernesse, and Euill-wills my Armonier prepared my apparel, and other provision, I forgot not to cast all care behyn

the shalles, as Folly commanded. For when I was a

Childe,

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Childe, I did eate alwayes of the best meate, dranke of the
delicatest drinke, I slept when I listed, I lay in soft silke, I
passed my time in pleasure, running to my Couerelle
Folly in all my affaires. After I passed thre dapes in plea-
sure, upon a morning, being in my golden sleepe Dame Fol-
ly came to my beds side, accompanied with Evil-will, and
with them they brought all my necessaries. When she saw
me a sleepe in my soft bed at that time of the day, tolling my
selfe every way wantonly, she said: What sleepe one are you
yet in bed? It is late, arise. Oh my sweet friend (quoth I) I
have followed your aduice, I have cast all care away, and
taken mine ease in mine Anne: but I wonder how you are
so soone returned.

What man (quoth Folly) know not you how diligent I
am in my affaires? I never rest till all thing's bee brought
about, that once I take in hand. Then she put on me my
shirt of Laciuousnesse, most agreeable to my manton will,
and then all my delight was to bee delicately handled, sum-
pully apparellled and soft louped. After that, on went my
doublet of lewd desires, alwayes enemy to the good spirit,
then my hosen of haine pleasures, tied together with the
points of delight. Then I was full of lewd deuures, I take
pleasure in nothing but vanities, and as my desires were
damnable, so were my pleasures dangerous.

Then as I was making me ready, Folly commandede the
Clarke of my kitchin called His government, to prepare me
my breakefast, of light and delicate meates, in doing
whereof my Coke was more running, then euer Cicero
was eloquent in speaking. And that as Folly and I were
merrily discoursing together, spending time till breakfast I
toke occasion to aske of what age shee was, and al o what
iest's & fine feates shee had, what people shee had governed,
and how shee ruled them. Shee said that question was asked
and answereed long agoe: But as wee rid on the way, shee
would declare all, in the meane time shee said that shee was
about fiftie yeares olde. Holow can that bee (quoth I)
you doe not seeme to bee fiftie yeares olde. Ver (quoth shee)
thou

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thou must understand, that I was born at the present houre
that the world was made, and haue euer since stood in
strength, alwayes in health, and never sick, I shall never
see me olde, though I live till doomes day. Foles die, but
Folly never dieth. Having never haue in foy, I forreably
doe raigne in every corner of the world, and doe genetne as
well princes as poore people.

Now to our purpose: After washing in sweet water, in
came my breakefast, so sumptuous, that Partridges were
esteemed palty for Pages. Pheasants for common folke.
Breakfast finished, I went into armour: but being once
apparelled and armed, I care not for my soule's health, I
had no desire to heare the word of God, no feare to follow
his Commandements, or to doe any thing fit for a Christian
towards his salvation: I did what I would, I saio what I
pleased. And after that I was couered with my stalle toate
of ignorance, and my coallet of inconstancie, I presently be-
came inconstans, and variable, oftentimes altering my in-
tent, not for better, but for worse, out of one ill into another.
I never ceased to acquaint my selfe, now with one sinne, and
then with another, doing nothing that seemed good or honest.
For such is the nature of sinne, that unlesse it be some subdu-
ed, it will draw unto it another sinne, as witnesseth Saint
Paul, in his first Chapter of his Epistle to the Romans.

Then Folly put on my Wambraies of Arrogancy, which
made me become carelesse and presumptuous, taking things
in hand farre passing my capacite, strenght and abilitie,
and not fearing to adventure that which was aboue my
reach. But being armed with arrogancie, up went my
curled haire, I aduanced my selfe ignorantlie above others,
then on went my gorget of Gluttonie, and Licourousnesse,
the bretters of all stony sinnes, and cheety of Leacherie:
For when the belly is full of licourish meates and drinke,
it warmes and heates the other members exceedingly,
which by and by will strive against the godly spirit:
But if the belly were delivered from Gluttonie, those
rebellious members would be subdued, as saith the Co-

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micall Poet: Sine Cerere & Baccho friget Venus. That is to say:

From Wine and good cheere, thy belly refraine,
And lust of the flesh small heate will containe.

Upon all this Folly put me on another armour, called Vaine-glory which is of such a p[ro]perty, that the greater it grew, the lesse I perceived it: then on went my girdle of intemperance, which did let loose the bridle of Lecherie, and all other fleshly affections: to it was tyed my sword of rebellion: so that then I rebelled against God his holy Com-mandements, and all P[ro]p[ri]etary and Superiours. But if I had bridled my boldnesse, apprehending my selfe, in my de-sires and affections, and had resold it reason without rebelling, then I had served God, and obsegred my betters with all dutifull reverence. Dame Folly disguised mee with the hel-met of wantonnesse, vpon the top whereof was put a Bea-coke's taile: so that then I might not suffer any check for any fault but might and did maintaine my opinion against all men, giuing place to none whatsoever, learned or in authori-ty. After my gauntlets of idlenesse were once on my hands, I greatly gloriied of the gifts which were in mee, vaunting my selfe to be more rich, more wise, more strong, more hardy, more gracious and in all respects better then I was. Many times I boasted of mine impetulations, as of d[omi]n-kennesse, Lechery, and such like. Then on went my buckler of shamelesse, which being about my shouders, I blushed not to commit any villany, I led the life of an Indivell, ra-ther then a Christian: Unshamefully I despised both God and man, nothing regarding mine owne honour, reuoume, or saluation.

Then I mounted vpon Temerarie my Horse, with a Lance in my hand, called Lance of long life. O deceitfull Lance! more i often then a Reed. How many proper youths have trist me unto thee, hoping to have beeke safe and assured, and were d[omi]nely deceiued. This Lance once being possessed by me, I entertained all vices, it easie hindered mee from embrasing Repentance, persuading me in this manner: Thou

art young, make merry, bables thou mayest, for when thou art old, all play and pastime will be past: then it will be time enough for thee to repent. Seeing thus governed by Folly, I thought neither of God nor the Devil, of life nor death, of Heaven nor Hell: but lived at my pleasure, doing what I delighted in. At last Folly apparelled her selfe lightly, with a cloke of feathers, and mounted upon a Helmet, into opening her feathers and wings, with the wind away the flow, and I also at a wild adventure set the squire to my horse, and away we went both. Thus you see that Folly is my guide, Temerarie my Horse. Now the first that shall repente this voyage must needs be me selfe, as yon may evidently image and gather before hand.

C H A P T E R V
Folly upon the way sheweth the Wandering Knight many of her
ancient proceedings, and how many great and noble per-
sonages she had governed.

AND AS we were to faire passed upon our way, that we had lost the sight of my house, I called to my squire, saying the name of my Dame Folly had made me in the morning, namely to say that she would tell me of her exploits past, and what people she had governed. And thus with flattering phrase I began. O my good ffris, my loving Ladie, my heart, my life, my lust, my counsel, my hope, my sou-
raigne god. I desire the most earnestly (if it please thee) to let me understand thine ancient procedurings, and to hearle what people thou hast governed, how they were taken, how conduced and counsailed. Mine exploits (quoth Folly) are innumerable. Ten dayes are not enough to repeat halfe of them. Everthelesse to ac-
complishe thy request, and to shorten the tediousnesse of the
way, I will tell thee of the most principall.

First, the world and I was together, and because I found no man in the world, I ascended up into Heaven, and there

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assaulted the excellencies of all the whole company, called Lucifer, who at my present accvall entertained and received me for his Companie, and so did many more of his coequalis. For my counseil he aduancis himselfe to be fellow mate with God, for the which presumption both he and his were then stoned of Iacob, and the stone head long into hell.

What was the first of mine exploit? shortly after, God made man, and of his rib fashioned woman; these two were husband and wife, with them both I had much adoe betwixt them, for they were full of wisdom and reason. I used the helpe and subtillty of a Serpent, to tempt the woman, being the weaker, who with his deceitfull words woune her to eate of the Apple which God forbade to be eaten. But after she had eaten it, in the presence of her husband (because he feared her laddesse) he did eat also to fulfill her desire and lust: wherein they both committed great folly for the which they were deprived of innocencie, of Gods grace and glory, yea, they were banished the place (appointed by God for them to dwell in,) and made (with all their possesstie,) subiect to eternal death. This was my second principall exploit, and you to day shal heare of my third.

Then began my reigne in the world, where I governed a number of sooles, I governed Cain the first borne both of his father and mother: by my counseil he killed his good brother Abel the innocent. I governed the greatest Giants that ever were of the seed of man, as the daughters of Cain, and the sonnes of Seth: I made them trust in their alone strength, not onely touching seats of warre, but I caused them also to contemne the Word of God, and the knowledge of the same: I peruered them to use their libertie, and to live according to their lust, in lecherie and all other abominations, without regard of the uprightnesse of nature, honestie, or feare of God.

When Noe had preached forty years space of the last destruction of the world, these oblidiate Giants being numbered in all wickednesse of life, detestably turned all his admonitions and sermons to mockerie: whereat God was moued,

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and sent a great flood which drowneth all living creatures save Noah and his three sonnes, Sem, Ham and Iaphet, with their iunnes. When I thought to have lost my reigne of the world, but shortly after they increased more than I imagined.

Then I wrytelled them to build an high Tower, which might reach as high as Heaven, that in despite of God they might save themselves, if againe he meant to drown the world. But God confounded their conceit, and where before all the world spake in one language, hee diuided them, so that the one contayned tribulacion for the other's understanding each other's speech.

Then the posterite of Noah were dispersed throughout the world, and reigned amongst them every where, conuicteling many nations to forsake the knowledg of God, and to worship the hoste of Heaven, as the Sunne, the Moon, the staires, the planets, the fire, the water, the Aire, and Earth, and to make tools and honour them in the heartes of men, of beasts, and birds, and to worship them; so that the true knowledg of God should be proper but unto one people, descended from the sonnes of Abraham, whiche are the chches a remnant of a seed, and to them is all merrit due.

Then I remembre of Bolly, how Idolatrie entered the world, where hee dwelle place first. By some (quoth he) understand that Idolatrie hath bene brought into the world by orgaines, for Idolatrie was not the original and beginning in Chades, in the Cittie of Babylon, and in the region of Country of the Assyrians, in the reigne of Nimis the third King, which was the sonne of Bell, Bell of Nimroth, Nimroth of Chis, Chis of Cham, Cham of Noe: so that Nimis the third King of Babylon, was the first man that did abouine Wompees, and set up Altars, to sacrifice vpon, unto his father Bell, and to his Mother. First, hee falleuised their standing Images, and set them in the middest of the Cittie of Babylon, and that was the first beginning of Idolatrie: other neighbours and nations did as much: the Egypcians made the like by Osiris, surnamed Jupiter, the true sonne of Cham and of Rhea. The same Osiris, after his

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assaulted the excellentest Angel of all the whole company, called Lucifer, who at my present arrivall entertained and received me for his Companie, and so did many more of his equals, for my countell he aduanc'd himselfe to be fellowe mate with God, for the which presumption both he and his were then shoul'd haue beene, and the same haue long since dyed. That was the first of mine expletions.

Shortly after, God made man, and of his rib fashioned woman: these two were husband and wife, with them both I had much a doe becasle they were full of wisdom and rea-son. I used the helpe and helpe of a Serpent, to tempt the woman, being the weaker, who with his deceitfull words wou'd her to eate of the Apple which God forbad to be eaten. But after she had eaten it, in the presence of her husband (because he feared her sadnesse) he did eat also to fulfill her desire and lust: Wherein they both committed great folly for the which they were depriv'd of innocencie, of Gods grace and glory, yea, they were banished the place (appointed by God for them to dwell in,) and made (with all their posterite) subiect to eternall death. This was my second principall exploit, and you to right will thinke it out.

Then began my raigne in the world, where I governed a number of soules; I governed Cain the first borne both of his father and mother: by my countell he killed his good brother Abel the innocent. I governed the greatest Giants that ever were of the seed of man, as the daughters of Cain, and the sonnes of Seth: I made them trust in their owne strength, not onely touching feats of warre, but I caused them also to contemne the Word of God, and the knowledg of the same: I perswaded them to use their libertie, and to live according to their lust, in lecherie and all other abominations, without regard of the uprightnesse of nature, honestie, or feare of God.

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and

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and sent a great flood which destroyed all living creature as fayng Non and his three sonnes, Sem, Ham and Iapheth, with their houses. Then I thought he had lost my Knight on this world but ther is spite they increased more and more. Then I counseled them to build an high Tower which might reach as high as Heaven, that in despite of God they might save themselves, if againe he meant to destroy the world but God confounded their conceit, and wher before all the world syde in one language, hee diuided them, so that the one were not answereable for the other's understanding of each other's speech.

When the poll critice of Noah were dispersed throughout the world, and strayed amongst them evry where, conuicting many Nations to forsake the knowledge of God, and to worship the hosts of Heaven, as the Sunne, the Moon, the staires, the planets, the fire, the water, the ayre, and Earth, and to make tools and honour them in the incense of men, of beast, and birds, and to worship them, so that the true knowledge of God should be proper but unto one people, descended from the loins of Abraham, another part the nations, as aforesaid, and so to them selfe.

When I remembred of Nelly, how Idolatrie entered the world where the sunne place stell. By somme (quoth he) understand that Idolatrie hath bene brought into the world by negligenesse, for Idolatrie is the first original and beginning of Chalde, in the Cittie of Babylon, and in the Regne of Country of the Assyrians, in the regne of Nimus the third King, which was the sonne of Bell, Bell of Nimroth, Nimroth of Chus, Chus of Cham, Cham of Noe. so that Nimus the third King of Babylon, was the first man that did abouine Temples, and set up Altars to sacrifice upon, unto his self Bell, and to his Mother. First, hee falleu ned their wanding Images, and set them in the middest of the Cittie of Babylon, and that was the first beginning of Idolatrie: other neighbours and Nations did as much: the Egypcians made the like by Osiris, surname Jupiter, the true sonne of Cham and of Noe. The same Osiris, after his

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his death was electio[n]e of the Egypciants for his vertue to be a God, so that the matter by my counsell (quoth Polly) turned to Idolatrie. Also they offered sacrifice unto him, and honoured him in fauour of an Idrope in Caire: the like also did the children of Israel in the oblates to their Jodd, which afterwards was named Serapis.

But as yet France and Germanie were not infected with Idolatrie, heinheit & diuine execration to make it more universall, and easiernote, till that shortly after this Desolation, had taken out: For the abovesaide Ninus, Sonne of Bel, King of Babylon, maried Semiramis, that wonderfull woman who (as this written) denised that all the male children shoulde be golden: of her h[er] b[er]y begat he one sonne named Nurus the secon, and by another wifesse had another sonne called Tabea, who by right of succession shoulde haue enioyed the C[on]querourie of Babylon, but that his mother in law kept him from it and to her the government and rule unto her selfe, and kept it in the behalfe of her young sonne Nurus. Tabea then fearing his stepmother, fled from Babylon, and after long traueil in certayn France, not farre from the Riber of Rhoec, where he founded a Cittie and called it Treves, which is yet a very ancient Cittie. At that time was Gallica Belgica, and all the Combraynes, which were call Low Almaine, first infected and possessed with Idolatrie, which since 337. was before the Inuincion of Jesus Christ. There Tabea (by my counsell) made the picture of his Grandfather Bel the sonne of Nimo roth, the great Giant and first Satyre of the Babylonians, to be worshipped in the Cittie of Treves. But afterward Rando who founded the Cittie Beiger, otherwise called Baucy in Hainoe, had taken by force the Cittie of Treves, and unio[n]ally brought to Baucy all the treasure of Treves, and their Idols, wherewith also he brought his owne Idols from Phrigia. By this meanes the error of Idolatrie was more authorized: For by my counsell hee built with the spoiles of his conquest, seven maruellous and mighty Temples in his Cittie, which had seven doores, according to the seven Planets,

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planets, they had also a thousand Idolaters, every one an hundred miles high, and eighteen feet broad. In the other Nations, they were even no other, then the Babylonians, the Egyptians, the Phrigians, the French-men, and the Germanes, for the good Patriarch Noah, otherwise called Iacobus, having dwelt in Italy four score and two years, and being 959. years olde, 350. years (or thereabout) after the flood, he dyed, before the Inundation 1976. years. This god man was lamented and interred through all the world generally, but chiefly of the Italianes, then called Languishes, and of the Armenians, over whom he first reigned. These people presently after they knew of Noahs death, they honoured him as a holy man: for in those ages all holy men were counted Gods: as it is often mentioned in the holy scripture: Ego dixi Dij esis, & filij excellentes: That is, I have said yee are Gods, and yee all are children of the most high. And which is more, they named him Temples and Altars, as well as other Idolaters vnto the Saints of Heaven. I (quoth Folly) made the simple people imagine themselves that the stone was removed into some of the heavenly bodies, for the which they called him the Sunne, and the Sonne of the moon, the father of Gods, the greater and lesser, the Son of peace, Justice and holynesse, the brayer of euill things, and the preserver of all godly things. Again, they called his successors, Iacobus Geminius Quadrifrons Enotrius, Ogiges, Vertumnus, Iupiter Optimus Maximus. Then I perniciously the people to offer sacrifice unto him as unto God, by which wiede they became all Idolaters: for if they had esteemed him no better then a holy man, they had not sinned in that, for unless he were a holy man. Marke what Austin saith in his tenth Booke of the Cittie of God: It is not lawfull (saith he) to offer any sacrifice to any Saint, be it man or Angell but onely to God. After the destruction of Troy Eneas came into Italy, bringing with him his alone Iacob, and the Gods of Troy: wherein I sollecke took force, and increased more and more. I thinke (quoth Folly) that this which I have told the almighty suffice

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justice to declare how I volatry entred the world first. Thou hast heard also how I gouernes Angels and Nations. Now thou shalt understand how I haue ruled and ordered particular persons.

After the flood, I first ruled Cham, Noahs sonne, whos being wholly giuen to the Magicall Art, obtained, and had the name of Zoroastes. He hated his father, because he loued his owne brother better then him, in reuenge whereof vpon a day he found his father Noah drunke, lyng fast a-sleepe vpon the ground, vnhonestly he discovered his Fathers priuities: and (by my counsell) he presumed to touch those his secret parts, and enchanted them by his Magicall Art, so that ever after for want of abilitie, he could not joyne issue with any woman to beget children. His father being angry thereat, abandoned him for a season. After that, he became the first King and Saturne of Egyp, in so much as the holy Scriptures called Cham the first King of Egyp.

Againe, by my counsell he trayned by his people according to his owne nature, in all vtilany and filthinesse openly affirmit, that men might lawfully vse and haue to doe with their owne mothers, daughters and sisters, as was the custome before the flood, and also to commit many other vnlawfull deedes, whiche I am ashamed to declare: by the whiche doctrine, naturall virginity was oftentimes violently assalted & rauished. Then my friend Cham went into Italy and usurped the Realme to himselfe. And whereas other Princes of his lineage in Germanie Spaine, and France, gaue good examples to their Subiects, instructing them in good and godly lawes, he contrariwise spoyled all the youths in Italy, corrupting them with all kindes of vices, as lecherie, theft, murther, poysoning, and enchantment, whereof he himselfe was the first inuenter, as al Historiographers hold opinion. But when his good Father Noah understood of it, he came into Italy, and hunted him from thence.

If I should write of the euill deedes of Cham, it would be a waughty piece of worke, and the matter would seeme more cronus. But at the last, he conuayed himselfe ouer among

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the Bactrians, a people inhabiting towards the Indian, where by his enchantment the people became his subjects, and he reigned over them with great force and power. Yet at the last he was vanquished and slaine in battell by Ninus King of Babylon, which descended of his race by his sonne Chus. Thus (quoth Folly) I lost my friend Cham, surnamed Zoroastes, Saturne of Egypt, the common enemy of God and man, and one of the most peruerse and unwardest tyrants that ever was in the world.

I governed Bel the second King of Babilon, & his son Ninus into whose heads I put a disordinate raging, so that they desired to live alone in the world. And to bring this to passe, I counselled the to change and cut off the Golden age, which would haue al things common, peaceable, and in quiet. Hereunto they arm'd themselves by al possible meanes, undertaking to spoyle Sabatius Saga, surnamed Saturne, King and Patriarke of Armenia, so made and ordained by his Grandfather Noah. The same Sabatius was sonne to Chus, a brother to Nemroth, whom Moses called Sabatha in Hebrew, which in Latine is Saurmus.

Then the said Sabatius King of Armenia, having hardly escaped the hands of Bel, and Ninus he went for refuge to his Grandfather Noah into Italy, and Noah made him King and Patriarke of the Aborigines, and founded him a Citie on the other side of Tiber, which is named Saturnia: as Virgil de-
clareth in a Passage, where he saith thus: *Primus ab æthereo venit Saturmus Olympo.*

Arma Louis fugiens, &c regnis exsul ademptis.

That is to say:

Saturne the first from heauen did flee,
for feare of loues artillarie.

He lost his rule and regiment,
and led his life in banishment.

For Bel the sonne of Nemroth, was surnamed Jupiter. And it is not likely to be true that some sayes, that the same Saturne that was chased away by Jupiter was Nemroth the King of Crete, but the Bible saith, that he was King of Babilon

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Babylon, which was farre distant from the the Isle of Crete. In those dayes they termed the chiefe man of every house Satume : their sonnes Jupiter, or Ioues: their daughters, Iuno, and their nephewes, Hercules: so that we finde in ancient Records, many people named Ioues, Saturne and Hercules.

But to my purpose, (quoth Folly) the abovesnamed Nizur by my counsell, after the death of his father Bell, caused his picture and standing image to be made, commanding every manner of person to doe homage unto the Idols of his father and mother, and so abore them with divine worship: and so he was as you haue heard, the first inventor of Idolatry. I governed Tiphon the sonne of Cham, in whom all his fathers vices abounded. He malitiously enuied the prosperity of his brother Osires, surnamed Jupiter the iust, who was a great persecutor of tyrants. It angred me (quoth Folly) that so honest a man lived. Then I caused Tiphon with other Giants, to murther Osires, insomuch that Tiphon cut him in sixe and twenty pieces, and bestowed them upon other Giants that helped him to iooke his seat. But the good Hercules of Lybia, the sonne of Osires, with the helpe of his other brethren, in foughten field, killed Tiphon the Tyrant, and the other tyrants, which consented to his fathers death.

I governed (quoth Folly) one Jupiter, King of Crete, which Country is main called Candie. But forasmuch as the Greeke Iyers, and other waliters both Latine and French, to enlarge their lyes and meanes, attribute that unto this Jupiter oftentimes, which appertaines not to him, I would haue you marke well that in those dayes, the Kings children and Fathers of families, were called Jupiter and Ioues, notwithstanding there are three of that name remayned, as we finde in histories. The first was Osires the豫ephine of Noah, the sonne of Cham: who was no lesse god then his father was emill. This Jupiter begat great Hercules of Lybia: who was King of Spaine, France, and Italy. This great Hercules, was like unto his father, a great

great persecutor of Tyrants throughout all the world. Who begat of Araxa, the young Tusca, King of Tuscane in Italy.

This Tusca begat Alcirus Blascon, of whom was begotten Camboblascon, which was (as some say) surnamed the second Jupiter, and worshipped in the world. Now this Camboblascon surnamed Jupiter, begat upon Electra the daughter of Atlas, surnamed Italus (of whom Italy beareth the name). Iasius and Dardanus. This the lying Grecians, and many other triflers attribute unto Jupiter of Crete: which matter is in confronterie and maybe derided. For Dardanus after he had killed his brother Iasius by enuie and treason, he fled into the Isle of Samus, and from thence into Phrigia, where he founded a Cittie called Dardania, where he begat a sonnocalled Erickonius, and of him lineally descended Troas, who gaue the Cittie of Dardania the name of Troy.

This same Troas had three chilzen, Illius, Issacuria, and Ganimedes, which Ganimedes was taken by Tatus, the King of high Phrigia and sold to Jupiter of Crete, to be abused like a dogonit: which argueth that he begat not Dardanus, the great Grand father of Ganimedes. The first Jupiter then you may perceiue was Osiris, Sephebo to Noah: whom Moses names Mairaim. The second Camboblascon king of Italy, which some say also was King of Athens, and of Arcady, but I thinke that Jupiter of Arcady, who begat Lacedemon, is some other beside Camboblascon, notwithstanding the case standeth, certaine it is that Jupiter, Osiris, and Camboblascon were unitarie.

The third Jupiter, remained in the world, was King of the Isle of Crete: who bare in his fowchion and Coat-armour an Eagle: but in all his maners his was alwaies the greate Folly. For he defoured Virgins, he rante with wines, abusid young children, and committed all kinde of villany that was possible: either to be spoken or done. His conuiction adultery with Alcmena, the wife of Amphitrio, of whom he begat little Hercules of Greece: he did the like with Leda the wife of Tyndarus, of whom also he begat faire Helen: I loath to tell what defoultions and

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rapes he offered, & thrust upon divers particular maidens and faire young childdren. But notwithstanding his vile life (quoth Folly) by my meanes the rude people made him a God & many false lyers have attributed unto him the noble deeds of the good Patriarke Noah, and his Sephew Osire, surnamed Jupiter the iust.

Whereouer they did not onely make sacrifice unto him, but also gave him the title and name of Most excellent good, whereas indeede he was most evill: for he was an incestuous and sodomitcall person, and a common enemy to charrtie and honestie, in so much that people openly in their Stage playes, countersaited, sung and descanted upon the filthy lecheries, and other viklanies which he used, affirming that such Antiques, and Pageants, were most fit and agreeable unto him: By meanes whereof all his subiects gave themselves to the same, saying, that it was as fit for them so to live, as for their great God Jupiter. I gouerned little Hercules of Greece, otherwise called Alceus, the bastard sonne unto the same Jupiter, whom he had by Alcemena, the wife of Amphitrio. Unto the same Hercules the lying Greckes, full of vaine eloquence, givē the name and title of great Hercules of Lybia, which is most false: for that Hercules of Greece was the first pirate that euer roared on the seas, and abounded with all vice, following the steps of his Father Jupiter the adulterer, in all respect: and as he lived even so he died.

For being mad (saith Seneca) he slew his iuste and childdren, and afterwards burned himselfe. But a little before his death he made Philacteres swere that he wold never disclose his death, nor the manner how he had bestolven himselfe which thing he did of a vaine, arrogant, proud, and ambitious minde, even to this end, that the people might report and believe, that the Gods had drawn him up to heauen invisible: but it chanced not as he desired. Yet notwithstanding (quoth Folly) I persuaded the lying Greckes that it was so, and made them worship him as a God.

I gouerned faire Paris King Priamus, whose surname

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name was Alexander. At the first he made no account of me, but leading a contemplative life he followed the love of Pallas the Goddess of Wisedome, mine adversary: but when Juno, Pallas, and Venus, were at strife for the golden Ball, which was throned amongst them (with condition that the fairest of them should have it) they committed the matter to the judgement of Paris, surnamed Alexander: who was upon poynct to give sentence in the behalfe of Pallas mine enemy but by my persuasion afterwards he gave it unto Venus my good friend, and my olde acquaintance: then for recompence of his fowle judgement, I comfayled him to goto Greece, where he rauished faire Helen. Heruppon the Grekes in a great and mad rage prepared all their force against the Troyans, and after ten yeares siege against their Cittie they tooke Illion, and put king Priam to death, insomuch that the whole Realme was thereby defaced.

In that warres were killed many Princes, and noble Knights, as Hector, Achilles, and Paris also was slaine by Philacteres the companion of the leste Hercules, in a Combat fought hand to hand. The weapons which they used, were Bowes and forked Arrows, wherewith Philacteres wounded Paris in thre places. First in his left hand, secondly in his right eye, thidly in both his legges which was fastned with the stroke together. Being thus wounded, the Troyans carried him into the Cittie, where shortly after he dyed.

I gouerned (quoth Folly) faire Helen, the bastarde daughter of the third Jupiter of Greece, begotten of Leda the wife of Tindarus: whiche Helen by my counsell, went from her husband Menalaus, and suffered her selfe to be rauished of a young lecherous Trojan named Paris, surnamed Alexander, the sonne of King Priam: shee brought bloud and death to Troy, in stead of dowrie: for by her occasion Troy was destroyed, and Priam with the most part of his children killed. And to the end that her adulterous mate Paris or Alexander shoulde not leaue her & goe to his owne latifull wife Pagales Oenone, shee bewitched him with certayne drinke wherein shee was her crats Mistresse; which thing when
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one doth bise, he is in such case that he forgets al things past,
and all sorwes present. Whan she was thus arrived at
Troy, the god man her Husband Menalaus, with Ulysses
and other Grecke Ambassadours, came to fetch her away,
and King Priamus commandured that she should be brought
into his presence, offering unto her frankly with loun booyce,
that she should (if she thought good) freely and with full li-
berty depart againe into Greece, with all her retinue, peo-
ple, and plesse. Whereunto she answered in the hearing of
her Husband and King Priam, with the rest of his Counsell
and Commons, that she was not disposed to retire to her
Countrey, wylching also that her Husband Menalaus that god
man might goe to God, for she was none of his wife ney-
ther would she haue to doe with him, and that she came not
to Troy against her will, neyther did the extreme of his ma-
rriage.

To conclude, at length Troy by treason was taken, and
ransackt: eightene yeares after she had bane from her Hus-
band, and all that space had liued in Lecherie, with two
Adulteries, shee grew to agreement, and made peace with
her Husband Menalaus. But when shee wated olde shee lo-
ked in a Glasse, and seeing her face farre from faire, shee fell
into a loun laughter, and flouted at the fooles that fought ten
yeares together, for the lone of a thing that fadeth so sone a-
way: but when her husband Menalaus was dead, two chiese
men of the City of Sparta, named Nicostratus and Magapen-
tus, men of great anthoritie, hunted Helen out of the Citie
and Realme of Lacedemonia, without appoynting unto
her any place or prouision to keepe her. Upon which banis-
hment shee came to Rhodes to her auncient companion and
friend Nisene Polipo, which was also then widow by rea-
son of the death of her Husband Tlepolemus, who was slaine
before Troy: And when shee was at Rhodes, Nisene Po-
lipo used her very well, but the young Gentle-women her
waiting Maides hated her deadly: for that shee was the
cause that their King Tlepolemus was kild: insomuch that
Upon a day they conspired together against her and got her
into

into a Garden, where they taunting a rope about her necke, hung her vpon a tree and strangled her to death. This was the miserable end of Helen, who being dead (quoth Folly) I put into the head of the blinde people that she was a Goddesse, by reason of her incomparabile beaute. For which consideration they being not only idolatrously, and heretofore, but also damnable deuout, built her a maruallous costly and stately Temple, and named her with great deuotion The goddesse of beaute, and devised many false miracles and lyies, the which for brevity I let passe. I governed (quoth Folly) Pharao Amenophis, and Pharao Bacchoris, both Kings of Egypt : who by my counsell caused all the male children of the Jewes to be destroyed, which people the first Pharao helpe in maruallous subiectioun. As for the second, I instructed him so well, that he would not suffer the children of Israel to depart out of his Land, but in the end being scourged by God he was constrained to let them goe, and when they were gone, I gaue him counsaille in revenge, to pursue them with all the chivalrie and power of Egypt, which thing hee did : but the Tyrant and all his compaine were drowned in the red See. I governed Choré Dathan, and Abiram compaingning them not to obey the commaundement of Moses whom God had orrayned chiefe Gouvernour ouer the children of Israel, but Choré in offering Incense contrary to his office, was attainted, and 500. more of his faction with him : And so the rebellion of Dathan and Abiram, the earth opened insomuch that they, their wifes, children and goods, were all swalowed vp alive.

I governed Saul the first King of Israel, at the beginning of his regne, he was god and godly, but at last I enchanted him so that he caused many of Gods Prophets, to be killed, insomuch that in one day hee put to death four-score and five, I comfainted him to persecute god David and to aske counsell of Witches and Sorcerers, contrary to Gods Lawes. Then at the last being forsaken of God, he was banished by the Philistines, and with his owne hands stieled himselfe upon the mount of Gilboa.

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I was also so bold as to enter into King Davids house, and by my counsell I made him commit Adulterie with Bathsheba, the wife of Urias: And notwithstanding that Urias was his faithfull servant, and good counsallour, yet I gaue him counsaille to kill Urias, by meanes whereof his sone might be couered in marriage of his wife. For the which offence the Prophet Nathan disclosed me, so that my further meaning brake off and ever after I was banished his house. I also governed his sonne Absolon, who after he had killed his brother Ammon, made warre with his father, and drave him from Hierusalem, beeing nothing ashamed to enter the houses of all his fathers Concubines, and to lyue with them but an Duke did execute justice upon that wicked child, for when hee thought to escape with his soule, the Duke caught him fast by the haire of the head, till Iohab came with a Lance and killed him.

I also governed Rehoboam King Salomons sonne, who unreasonably grieved and oppresed his people with taxes, and imposts: Insomuch, that when they requested to haue it somewhat eased, he did not only deny their petitions, but also gaue them un courteous language, following the counsaille of his young wanton Gentlemen, rather then the wise admonitions of grane Counsellours, by the which means he lost the tenth part of his Realme.

I governed the great Queene Iezabel, by whose advice King Achab her Husband worshipped the Idol Baal, and caused good Naboth to be killed: She persecuted the Prophets of God, and made many of them to be put to death: Shee sought by all meanes to dispatch god Elias, but as her life was euill, so was her death shamefull: for shee falling from a high window, was ouer trodden with Horses feet, and eaten up of dogges.

I governed Sardanapalus, the last King of the Assirians, wherogardens not the government of his Realme, but liued altogether in delight. Hee bled to paint his face, and to apparel hymselfe in womans apparrell, he exercised himselfe in all kindes of villanie and filthynesse: insomuch that when he

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he saw that he was forsaken of the greatest part of his people, and that he had very evill luck in battle against his enemies, and stood upon no ground free from danger of death. It chanced one day, that being in the Tower of Babylon, he set it on fire, and there burned himselfe, and all that ever he had.

I gouerned Cambices King of Persia, the sonne of good King Cirus, who by my counsell was given to gluttony, and drunkenesse with other vices not becomming a Prince. Upon a time, Praxaspes one of his most excellent counsellours, seeing him immoderately bibbing, reverently tolde him that it was not Prince-like: whereat the King was wroth, and commaundered him to send for his youngest sonne who being brought, Cambices caused Praxaspes to tye him to a Tree, saying: If I can hit the heart of thy sonne with an Arrow out of my long Bow, is it the feate of a man that is drunke? So Cambices shot, and clove the chilnes heart asunder and sheved it unto his father with a warning to take heed how he judged his liege Lord drunke. Then I made him marry his owne naturall sister, and to kill his owne brother. It chanced upon a day, that as the King and the Quene his sister, were at the Table, for his pastime and recreation sake he had a young Lyon let loose, and a mighty Mastiff or a band-dogge that the King kept: these two fought so long, till at last the dogge was like to haue the worst. Within the sight of this game, another Mastiff was tyed in a chayne, both bred of one bitch. this band dogge, brake his chaine in halfe, and came to helpe his fellowe, in so much that these two dogges ouer-came and killed the Lyon. The King liked well of the loue and loyalty of these two dogges, but the Quene being moued thereat, began to weape bitterly. to which when Cambices saw, he asked the cause of her sorrow, to who she answered the Quene answered in this sort:

It is otherwise hapned to my brother, then to this dogge that was too weake for the Lyon. For thou being his owne brother, hast not shewed the like loue and faithfullnesse vnto him, as this band-dogge hath done to his Mate; for thou

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hast caused thy Bro: her to bee slaine. The King being sore displeased, and full of indignation at her answer, commanded that the Quene should bee had away by and by out of his sight, and put to death, the which was done: but as the King came one day out of Egypt riding on horse backe his sword by hys selfe out of the scabbard, and hee fell likewise vpon the poynct of it, and was thrust through the body, and died.

I governed (quoth Folly) one Cataline a Romane, a very seditious fellowe, who conspired to kill all the Senators of Rome: but hee was put besydes his purpose, by reason that one Ciceron opened it, and he, with all his conspirators were killed in battell. I governed (quoth Folly) Herod, and Herodias, to accomplish their Lecherie I coupled them in mariage, albeit she was his brother Philips wife, which unlawfull mariage Saint John reprehending, & finding fault withall, for so doing had his head cut off. I governed Pilate, Anas and Caiphas in Jerusalem, with many Doctors, Priests, Scribes, and Pharisees: I counselled them to crucifie Christ betwene two Thieves, as if he had binne a souer of sedition: which being done, I thought then that I had wonne all the World, but when I saw that vpon the third day after, he rose againe, contrary to my reckoning I lost a great number of Clyants and subiects, who hearing the Apostles preach, quite abandoned and gave mee ouer.

I governed Nero the sixt Emperour of Rome, who at the beginning of his raigne was godd and vertuous, but after he had possessed the Empire fve yeare os, he became most euill and wicked, and was giuen to Lechery and filthynesse. This man was a Hurtether, he slew his wife, his mother, and diuers other honest persons, of which number Seneca was one: he was the first persecutor of the Christians, and put many godd men to death, as for example, S. Peter, and S. Paul, with other. But the Tyrant being vpon a time unguarded, and wanting about him his Lieutenants and Capitaines of Warre, the Senators and States of Rome sought meanes to punish him, for anger whereof he killed hym selfe

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selfe, and the Souldiers that were sent to seke him, found him dead in the field.

I gouerned Antonine Bassian Caracalla, the nine and sixtienth Emperour of Rome, who by my counsell killed his brother Geta: besides that, he married his step-mother, and desired Pompionius the great Lawer to excuse his murther. Who answered him: That hee was not so willing to excuse a murtherer as hee was to disclose him: the Emperour unworthie of so god an answer, killed the Lawer.

I gouerned Varius Hellogabalus, the one and twentie Emperour of Rome, who by my counsell lived so dissolutely, that he left behind him no memory of honest life, but infamy. This missonne Souldiers slew him, and threw him into a ditch, and because his body would not sinke to the botome, they draggered him out againe with a halfe, and hurled him into the Riber Tiber. I gouerned (quoth Folly) Julian Apostata, the nine and thirtieth Emperour of Rome, who in his life was so wise and well gosen, that he was made Reader in the Church of Nichomedia. This man travauiled to Achens, wher he studayed Philosophy, but he stayed not long in that god purpose, for by the counsell of me Folly, he renounced the Christian faith, and became a Renoult, and an Idolater: I perswaded him to persecute the Christians lest they shold encrease seven for one. I moued him also by my subtille deuice, to roote and waede them out quite, whiche thing he meant to doe, but he was kild within two yeares after, who being slaine in Persia, and yealding vp his euill spirit, he lifted vp his bloudie hand to Heauen in contempt and despite of Iesus Christ, making this out-cry Now, O Galilean, thou hast the victorie.

I gouerned the false Prophet Mahomet, and countayled him to make a Booke, to entitle it Alcoron, and to expound things in the holy Scriptures carnally, whiche hee did, and that Law is yet continued in the greatest part of the World. I gouerned Messaline an Empresse, the noblest whore in the World, who being but newly married to Cladius first Emperour of Rome (an olde Gentleman) when

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She found by proose, that her husband was insufficent, and
vnable to satisfie her lecherous desires, by my counsell often-
times shē disguised her selfe into mans Apparell, and went
to the common staine, where shē abuied her boone with
a great number, returning backe no better then a Witch,
and vaunted that shē had vanquished & gone beyond all the
Witches in the House of Baladerie. When the wantring
Knight had heard these wonderfull discourses uttered by
Folly, and having in him some sparke of reason and inclina-
tion of nature, he thought him selfe foolish, if it were not in
him to iudge of diuers so mischievous and ill. And being no
longer able to keepe silence, he brake his mind to Folly, find-
ing great fault with this vanitiable Empresse: insomuch
that he cryed out with aloud voyce, and sayd, Fie, fie, fie, fil-
thy Bitch, and vile Whore, worthy to be tied to a Tree sterke
naked, and deliuered to greedie dogges and rauening Birds
to be devoured. Then I asked Folly what was the end of this
wicked Woman, who told me that the Imperour put her to
death, because she was not content with her lawfull Husband
but married another man, whose name was Silius: Where-
unto I assented, saying that it was a godd deed, for there were
no more but thre such detestable filthes in all France to spoile
the whole Realme.

This tale of Folly touching her diuers and vpproise, her
deuises and practises, her prouocations and counsels, it
being long and strange. I am not able to repeate as it was
spoken: but have nakedly recorded so much as resteth in
my remembrance, which thing I haue the rather done, to
the end that all devout Christian Readers might willingly
learne, and throughly know what great wickednesse they
commit in following the euill counsell of dame Folly. Every
one ought to for sake her; for that the end of such as be ruled
by her precepts, tread in her pathes, and dancce after her
Pipe, is proven by experiance to be dangerous, deadly, and
damnablie. But now let vs returne to our Voyage, and for-
mer matter.

The

CHAP. VI.

The wandering Knight finding two wayes, and doubtfull whether of them to take; Then chanced to come vnto him Vnue and Voluptuoun: sic, eycer of them offring to conduct and guide the Knight on his way.

¶ long laffed the talk of Folly, that we had moorne out the daye well, and the sonne went low. In the end we came into a straignt, where we found two wayes; one lay on the left hand, was sayre, broad, and entring into a godly grane Meadow; the other, on the right hand, which was narrow, rockie, and full of stonynes. Being then in a perplexite, & doubtfull which of these wayes I might take, Folly tolde me, that the way on the left hand was best & sayrest, & I exercitie my horse kept a singeing to goe that way, so that I had much adoe to rayne him in. Then layde I to Folly, that I feared lest the grane grasse way wold leade me into some ditch & quagmire, where we should sticke fast. Besides that, I was more then halfe dis-couraged with her tales which she had tolde me, & though I in heart hated them, yet notwithstanding custome caused me to use them, not being able to doe otherwise without Gods grace. Hereupon I was resolued to take the way that lay on the left hand, Folly keeping me company.

But as we were thus talking together, I espied two Ladies comming towards the place where we stood, (which made me very glad.) One of the Ladies rode vpon a white Horse, and went in a Holme of costly colours, beautifuly imbrodered with Neede-worke, & in a border the thre Divine, and the fourre Moral vertues were wrought. This Ladie was verie beautifull, and she seemed naturally to be fraught with godly graces and gifts, she had a neat boode, a sweete countenance, a modest gesture: her face was not painted, she was alwayes very courteous, the pretended authorite and reverencie, without flatterie, she was not sombre and

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and grim, but lonely and amiable, the other Ladie rode upon a Rats coloured Horse, and went in a changeable colour'd Clothe, garnished with Gold, and exceeding costly: Shee booke about her necke a chaine of Gold, with rich jewells hewed unto it: her Fingers were decked with ring vpon ring: Shee seemed to haue borne delicately brought vp, her face was beautifull, but I suspected shee was painted: her looks were wanton and unconstant, and shee rolled her eyes every way. This Ladie came to me before the other, and after salutations, I asked her which of the two wayes I shoule take to finde perfect felicity. Shee answered me, saying: By somme, if thou wilt follow me, I will bring thee a short and pleasant way through a greene Meadowe: be not doubtfull, for I will lodge thee this night in the Pallace of Felicite into the which when thou art entred and placed, thou needest not thinke vpon any thing, but what may best please thy minde, and procure thy delight: as fine fare, dancing, singing, soft lodging, Ladies loue, laughing, hunting, hawking, fishing, sowling, riding, running, shooting, bowling, rich array, and all things also that can be devised to please thy fantasie: all which pleasures I will provide thee with a thousand more: for it is in me to bestow such things vpon them that take me for their Mistresse.

With these words I was bewitched and longed to see this pleasant Pallace, not mistrusting that shee was any other then shee said and seemed to be. And beeing desirous to learne her name, I began thus: By god Lady, may it not offend you if I aske your name? By somme (quoth shee) such as follow me, and haue had experiance of my godnesse call me Felicite, and that deservedly and of god right: for I am indeede the Empresse of the Pallace of worldy pleasures, whither I will bring thee, before night if thou wilt follow me. There be some enemies of mine thatnick-name me, and spitefully miscall me, by false and counterfeit termes, saying, that I am named Malice, Vanitie, Vice, and Voluptuosity: But give thou no ears vnto them, for they speake vpon envy, hatred, and euill-will.

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Then approached the other Lady, which after salutation done, uttered these words unto me. Reason required, that I shoud haue spoken first, but this painted Peacock, named Wicked Voluptuounesse, puts forth her selfe so to speake before me alwayes, and to take the tale out of my mouth. Take heed of her, for doubtlesse her communication corrupteth and infecteth even the very best knuers, with the poysone of her exroure. Now I see thou art of god inclination, and ready to weigh thy pathes in the ballance, willing to walke as well the good way as the bad. And seeing thy munde wanreth, apply thy selfe unto Virtue continually, shorten the sorowes of thy Soule, water thy well with wisedome, adventure not thy present pretious age, to be boyldone in ambition and vaine glazy, doteſt the danger of vnsatiſable couetououerneſſe, let not thy liking bee laide vpon licentious loue, amoyde and ſhake off idlenesse, by uſing thy ſelfe to honest exerciſes, ſte wordly felicitie, arm the ſelfe againſt the dart of Cupid, leaſt at length he overcome thee: open thine eares of understanding and follow my counſell. I am not the vile billionous, vaine, mischieuous, ſubtil, deceiſfull, and lying Lady Voluptuounesse, but I am the allured and ſafe way that leadeth to perfect Felicity. And though I am narrow and painefull to paſſe, yet if thou wilt follow me, I will make thee merry, and guide thee in the very way which God hath ordayneſd to lead unto true bleſſedneſſe, For my ſonne, thou muſt understand this, that Almighty God doth not beſlow on men perfect joy and ſoueraigne goodneſſe, unleſſe they laboure to achiue it. If therefore thou thinke alwayes to paſſe thy time in pleasure, and followest thine affection, doing all whatſoever ſiameth delectable to thy ſouliſh fantalie, and ſuppoſeſt that way to find Felicity, thou art ſatte wide and greatly abled; for, He that will haue honey, muſt make much of Bees. If thou deſire Felicity, ſo leadeth thy life that God of his grace may pouerſafe to gine it thee. Cleanſe thy heart, and empty it of euill thoughts, be ſtrong in faith, eſtablish thy ſoule with ſoundneſſe and ſinceritie, bee not deceyued with damnable doctrine

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Doctrine, nor led astray by wrong opinions. This that I tell thee cannot be done without labour, neither can any profitable or god thing bee obtained without paynes-taking. Thou seest how Shephards, Sea-men, and all Artificers, if they grow in wealth, it is by labour and trauaile.

Were the Husbandman any better then a foole, if he should hope in haruest to reape corne off his ground, where he hath sowne no sed, when season serued? Even so is that man maruailously misinformed: that thicketh to atchieue perfect felicitie or to reap true blessednesse, hauing not first sowned his field with Vertue, Good deedes, Faith, Hope, and Charity, which is the high-way to Heaven. The husbandman dungeth his ground, soweth his sed, grafteth his trees, tarreth his sheepe, and leadeth his litterall labour, hauing to injoy the fruit, the grasse, the graine, the wolle, and generally all the profit: the expecation and full account whereof, maketh him to take paines with pleasure. Even so, if thou wilt be content painfuilly walke this way, without regard eyther of Roches or Mountains, doubt not to finde true felicitie.

Hauing heard this long and wise aduertisement, and marking the Lady well I could not be in quiet, till I knew her name: Wherefore I said, Madame (without offence bee it spoken) I pray you what is your name? She answered, saying, My sonne I am great with God, I am acquainted with the Saints, I am all in all with Angels, I am much esteined of goodmen, without mee nothing is done in heauen, and without mee no god thing can be done in earth, I am commonly called Felicitie Wisedome, and Vertue. I governe god Kings, Princes, and people: I rule Prelates and Ecclesiasticall persons: I stop the mouth of falle Preachers and erroneous teachers: I binder their heresies, and stay their wicked proceedings: I governe householders and their families in god order, I am a companion with the louers of learning, I am a husband to all chaste wifes, Widowes, and vertuous Virgins, I reward my friends in prosperitie with holynesse, and in aduersitie with kinde consolacion.

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lation, I minister unto them food, rayment, lodging, Strength patiance, and all things necessarie, and whether it bee little or much they take it in good part. Contrariwise, the friends of Voluptuousnesse are never satisfied, although they haue too much.

My friends had rather sing Psalmes then vaine Songs: they had rather fast then be drunke: they had rather pray then curse: they rise earely and goe to bed late: they haue care of the Common wealth: Faith counsaileth them, Hope assisteth them, Charite inflameth them, Wisedome gonesth them, Justice guideth them: and I doe and will enrich and encourage them, that all the World shall haue them in admiration, honour, and reverence Pea, though their bodies dye, yet their fame shall live for oþers example: and their soules shall remaine immortall, like unto the estate of Angels. Contrariwise he that leadeth his life in Voluptuousnesse, Ambition, Filchingnesse, Vncleanesse, or Euill conuersation, if he be not sorry for his sinfullnesse, and repent him of his time lewdly spent, that mans death is dounnable, and his shamefull report shall never die, no more then that of Sardanapalus, Nero Heliogabulus, Herod, Pilat, Annas, Caiphas, and such like: therefore my sonne, leue Voluptuousnesse, if thou meanest to finde true felicitie, and perfect blessednesse.

Chap. VII.

The Wandering Knight, by the counsell of Folly, left Lady Vertue and followed Voluptuousnesse, which led him to the Pallace of worldly felicitie

Vhen I had heard both these Ladies tell their tales, I was more amazed then ever I was before, insomuch that I wist not which to take for my guide. But alas (þowre perplexed Pilgryme) if I had had but the wit of, of a Woodcocke, and not wanoured in minde I had followed Vertue, and left Voluptuousnesse: But beþing amost mine amaze, I rep̄

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led my Gouernesse Folly to teach me quickly which of these two Ladies I were best to follow, for the finding of true felicitie. No sooner had I spoken the word, but sodainely she cast out this language, saying that Vertue was an Hypocrite, and that her way was painfull to passe. But (saith she) if thou follow Volupinousnesse, thou seest her way is faire, sweet, greene, and pleasant.

If thou follow Vertue, thou submittest thy selfe to colde, heat, hunger, thirst, trauell, paine, and wearinesse: thou must rise early, and goe to bed late, stand in feare, weape, take care, pine in sorow, and yet be in doubt to haue Felicity at last. If thou offend her never so little in word or deede, she will leave thee, for she is too seure, even in small trifling matters. Whatsoever she said to thee now she will deny when she hath thee among the Rocks and Mountaines: she will leue thee alone among wilde beasts, to leade thy life in the Wildernesse. Wherefore I advise thee belene her not, and follow her not. But let vs take this faire large way on the left hand, through which the greatest part of people doe passe, and at night we will lodge in the Vallace of Felicity. And this I tell thee, that if thou chance to mislike of thy entertainment there, within a day or two thou maist retorne, for the way is but shourt, and then (if thou thinke it good) thou maist clime ouer the Mountaines, and ride through the way on the right hand.

These delicate deuises of my friend Folly, dashed quite the aduertisements of Vertue, whom (with thanksgiving) I had fare well, desiring her not to be offended, in that I did not follow her ouer the Mountaine. Then Lady Voluptuoufesse led the way, my horse Timerie troad his trace, and Folly followest fast at my heales. Vertue viewed vs very well, and came sadly behinde vs, even like one that mourneth after a dead course, borne to be buried, crying with a londe voyce: Ah thou arrant Asse, leau Voluptuousnesse, for she will leade thee to death and destruction. The counsell of thy friend Folly is diuelish she daily deceives such as follow her: Felicity is false. The language of Voluptuous
nesse

of the Wandring Knight.

nesse is a mere charme, wherewith she useth to bewitch her children.

Notwithstanding this exclamation and rebuke, I went on my way, and could not away with her Christian counsell: which when she saw, she gaue me a furious farewell, saying: O monstrous man! O beblam beast, O sole infotunate, O idiotly Idol, O shadow of man: thou hast no more sense or reason then an Ass, shou she west thy selfe to be shamelesse, in thus framing thy fancies to follow Voluptuosity, and to forsake Vertue. Wilt thou imbrake worldly wealth, rather then heavenly grace? Didst thou desire the tree before the fruit? I see thou art fouley abused. Has that leaueth Vertue and followeth Voluptuosity, is subiect to Sathan. Remember O thou wretch what Salomon saith: For that I haue cried, and thou haft refused to come after me: I stayed till the morrow, but thou understandest not but doubtest my counsell, and wouldest not receive my correction: therefore I laugh at thy destruction: but when thine euill hap and trouble commeth, then thou seekest mee in the morning when thou shalt not finde mee, because thou haft hated knowledge, and haft not received the feare of God, nor obeyed my counsaile but despisest my correction,

Whiche words uttered unto me by the mouth of Wisedome, might haue sufficed to withdraw me from my foolish enterprise: But shee preached to a poore, and Folly whom I followed, did mocke and deride her all the while.

CHAP. VIII.

How the wandring Knights was receiued and welecommmed to the Palace of wordly Felicity.

After we had passed certaine degrees on our way, with unuonted toy, Voluptuosity laid her hands on my head, and gaue me her best blessing, I listing her alone (as one to whom I ought dutie.) Then uttered she unto me certaine sweet words, which enchanted me: for presently I lost my sences,

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estimating all well that she said or did. After we had spent in sport some houres of the time, the Sunne began to set, and so I espied the Palace of worldy Felicitie, whereat I was not a little glad: for it seemed to me very pleasant, and me thought I smelt dainties. Whereas indead all was verie witcherast. When we were within a crosse boyl shot of the Palace Voluptuousnesse hopt and halowed, whereat came out a Legion of Ladies pompeously apparellled, among whom were these next named: Lust, Prodigality, Lecherie, Wanconnesse, Carelesnesse, Brauerie, Lasciuiousnesse, Ambition Drunkennesse, Licourishnesse, and such like.

Being dismounted from off my Horse, Folly tooke off my Helmet, and my face being bare, all the Ladies kist me, and bad me welcome: which entertainement agreed well with my foolish fancies. Then Prodigality and Ambition led me by the hands, Lasciuiousnesse and other Ladies led the way before, Bravery and the rest followed after. Thus wee entered into the Palace of worldly pleasure, the gate whereof was great and high, built with Marble stone, and alwaies stood wide open, day and night, Winter and Summer, whereat I maruailed much. Then Voluptuousnesse told me the reason, with these words: I alwaies keape openhouse for as many as will, and at what houre soeuer any doe come to me, by night or by day, they are welcome, and I doe receiue them royally. Then Voluptuousnesse led me into a great and sumptuous Hall, hanged with cloathes of Arras, and full of Cōches burning round about. There Lust drunckened me, and Brauerie gaue me a night gowne of Crimson Velvet, lined with Martine skinnes. Within a little while after the Table was couered, in came the fine cates, and to supper we goe.

This done, Lady Voluptuousnesse set me in the highest place, and there sate on eyther side of me Licourishnesse and Drunkennesse, then the rest of the Ladies sate downe in their degrāes: but Voluptuousnesse sate right against me who curiously carued mee of the delicatest meate. Our waiters were young Gentlemen, very brauely apparellē

of the Wandering Knight.]

our service was sumptuous, our meates were well seasoned, and handsonly handled: our Cokes were cleanly, our Butlers bountifull, our Servitours very singular, our Musiche was excellent: our Singers were sweet and every Officer exceeded in delicatenesse. There was sedding pleasant par-king, continual quaffing, insomuch that halfe dranke and whole drunke was a godly game: ribaldrie was our re-creation, and as for knavery it is was cannall to the yrose. When supper was ended, Lady Wantonnesse came to me, and asked me if I would dance: And Lady Lust likewise, asking me whether I would lie alone, or hane a bedfellow? I made answere, that I was weare, by reason of my tour-ney and so desired to goe to bed. Then Lasciuiosesse brought me to my Chamber, where she lodged me in sweet shester, a soft bed, curtaines of Tissie, and all things costly and excellent. In conclusion, Ladie Voluptuousesse tooke her leue, promising in the morning to shew me the rest of the Palace of worldle felicity, whereof I wauited al night, my head was so full of toyea.

CHAP. IX.

Voluptuousesse sheweth the Wandering Knight some part of the Pallece, and after brought him to dinner.



¶ the morning when the Sunne beames bright
by adorned the Chamber where I lay, I perci-
ued the gallant glasse windowes of Costly chri-
stall, Lasciuiosesse came vnto me and bad me
good morrow, asking me if I wold rise. Whereto I an-
swered yea, and did so with spred: now whiles I was trim-
ming my selfe, in came Licourishesse, and her sister Drunk-
enesse, who had prepared my breakfast: anone after came
in Ladie Voluptuousesse accompanied with Lust, Lechery,
and all the rest, she was apparelled more like a Goddesse
then a Queene. All these kistid me sweetly, & sat downe with
me to breakfast, which being ended, Ambition put upon my
head, the Cap of Curiositie, wherewith presently I became

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so curios as could be in all things, saving godnesse. Then I desired Voluptuousnesse to shew me the rest of the Palace, according to her promise: so we walked together, into a godly great chamber, hanged about with cloath of Gold beset with pearles. This chamber was paned with Marble blacke and white, the pillars were Jasper, the rofe was Iuorie layde on with Gold, and the staires were Alabaster. In this chamber also was a sumptuous chaire of estate, where in most magnificently sat a Prince, haring on his head an imperiall Croone of gold beset with precious Pearles, and in his hand a Scepter royall. He was besides that, very richly arrayed, accompanied with many Nobles, pompey only apparelled. This Prince I reverenced, and he likewise saluted me, giving commaundement, that I shoulde be most singularly and excellently used. So we went from thence, and being abroad, I asked Ladie Voluptuousnesse what Prince the same was: who said that hee was the Prince of his Palace, (even my father) the onely glorie and begetter of Felicitie: the which I believed to be true, till I found indeede, that he was Lucifer, the father of filthinesse, the grand father of gluttony, the Prince of pride, the Empereour of iniquitie, and the Lord of lewdnesse, a ruler of the World, and one that had nothing to doe in heauen but in earth, among a sort of wicked worldlings, and diuelish people.

This Lucifer arrogantly challengeth unto himselfe, that he hath power to gine, glori, honour, and riches, to whom he listeth, as the Scripture witnesseth wherefore worldlings doe serue him as his subjects. From thence we went to the Treasurie house, where we saw Coffers full of coyne and Jewels, which was kept by Lady Fortune (as Voluptuousnesse sayd) and she bestowed all that treasure on such as the King commandeth. From thence we went by into a great Gallerie, where we saw thre presses, the first full of fine Wollen, the second of pure fiskes, the third of sayre white linnen: this place Pompe had in keeping. From thence we went to the perfuming house, which differed nothing from

of the Wandering Knight.

an Apothecaries shop. For there I found all things that
might move a mans appetite, or stirre by his delight. There
were colours to paint proude women, perfumes and ay-
ments to make their bodies soft and swete, and this place
was kept by Laciuousnesse. Then we went into godly
large banites, where wine of no kinde wanted, and there
was Dame Drunkenesse her Kingdome. From thence I
was led to the Kitchens, where all things were kept in or-
der by Licourishnesse, whose rule lay in that place. From
thence to another great roome where we saw a sort of yong
sweet faced bodies: Voluptuousnesse told me they were Ga-
nimedes and Endimion. From shence shē had me by to a
place that was builte very round in compasse which place
was maruaillous bright and lightsome, by reason of the
great glasse windowes of Chrystall. This serued them in-
stead of a Temple, for they had none other: Here were faine
a great number of fine delicate Dames, exceeding amiable
and beautifull, amongst all one excelled, whose name I as-
ked, and Voluptuousnesse shewed me that it was Lady Ve-
nus, whom all licentious louers doe like notably well, and
honour her as a Goddess. By her late a blinde Boy, who
with his bow and arrowes shot at adventure, and hit my
heart: by and by came downe Venus, and she plucked it out,
receiving me with comfortable words and wonderfull per-
suasions And although the arrow was quickly taken out,
and might seeme to doe no harme: yet I thinke the head
thereof was poysoned, for it hath made so deepe a wound,
as is very infectious, and scarce curable, unlesse with some
speciall plaisters. The same Cupid governeth all lecherous
louers, of what age soever they be or degrē, witness daily
experience, he is naked and pale shame, not caring who loo-
keth vpon him: his bludounesse representeth the folly of such
as runne head-long after lewd loue, setting their feathers in
the winde, without respect of any after-clap. His bow and
arrowes doe signifie the folly of Fooles, which offer them-
selves to be his Bul, and standeth still while he doth shote
and hit them. His wings signifie the waueing wings of
such

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such as he hits who are quiet in no place or time. For who is more mutable, vaine, light, inconstant and variable then the fleshly Louer. Some say that this Cupid hath a Corpse burning in his hand, meaning thereby that he burnes to the heart, all them that he toucheth. All this dispatched. Voluptuousnesse and I went to dinner, and she promised me when I had dined, to shew me the rest of the Palace.

CHAP. X.

Dinner being done, Voluptuousnesse sheweth the wandring Knight the rest of the Palace of worldly Felicity, with the description of the Towers therof. And by the Author is declared the euill fruit of certaine notorious sinnes.


His chaunced in the pleasant Moneth of May, when loue and lust is most in force: so it was determined that we should sup in godly Gar- dens, not in banqueting houses, although they were wonderfull fine, but in arbours over-grownue with sweet Eglantine, Rose trees, and Vines, faire, and cleare fountaines of colde water running by, and fragrant hearbs and flowers casting a comfortable scent. The little prettie birds did sing round about vs, as wel in cages, as on trees, and bushes. There was playing, piping, singing, dauncing, leaping, embracing, and kissing: finally, each Louer with his Lady was merry; and to be brieue, every one did what liked him best, and thought themselves happy to finde such felicitie. But all my desire was, to see the rest of the Palace: wherefore I charged Lady Voluptuousnesse, with her promise, which tooke effect, insomuch that we went all a long to a certayne place, where I saw the very secret longings of Voluptuousnesse. But what they were for feare of offending the reverent Reader, I meane not to rehearse: then we went from gallery to gallery, from office to office, from chamber to chamber, where I saw every place furnisched with so rich minueables, and such choyce, as nothing can be wished more.

Amongst

Amongst all these rooutes one chamber exceeded in large-
nesse and workmanship, for costly caruing, and in all other
respects. There I found a very braue bed gorgeously trim-
med, insomuch that I commended the same highly. Then
Lasciviousnesse said that she had charge of that chamber,
and if I listed to lie there that night I shold. Lust also pro-
mised to bring Lady Venus to lie with me. I bearing this,
then thought I fel the wound that Cupid gaue me as fresh
as at the first: Then went we about the wals which were
all of Jet, thicke and strong: Upon these wals were built
seauen Towres like unto Scropes, and every Tower had
his owner. In the first lodged Pride, in the second Enuie, in
the third Wrath, in the fourth Gluttonie, in the fift Lechery,
in the fift Courteousnes, and in the seuenenth Sloath. My
purpose was to goe into them all one after another. And
as I entred into the Tower of Pride, which was the first, I
spied written this Posy ouer the Doore, PRIDE IS
THE PRINCE AND ROOT OF ALL SINS.
For as a King is accompanied with a great traine of ser-
vitors, even so hath Pride a soþ of sinnes for her subiects,
ouer whom she raigneth Prince like. Againe, as Kings
kepe and hold their owne right, even so doþ Pride behane
her selfe toward the proud. It is a singular signe of a great
reprobate and castaway when a man liueth long in Pride.
For this sinne displeaseth God more then all other vices as
humilitie pleaseth him more then all other vertues. And
because the proud advance them selues aboue all other, the
Diuell dealeþ with them accordingly: For as the Crow
when he is not able to cracke a hard Walnut with his
Bill, taketh his flight aloft right ouer a great stone, and let-
ting it fall, breaketh the same, and then alighteth to eate
the kernell: even so playeth the Diuell with the proud, for
first he advanceþ them aloft, and bringeth them to promo-
tion in this world, but when they are in the top of their hap-
pinesse, and thinke vpon no danger, then, even then comes
the Diuell, and he throwes them downe head-long with a
mischiese, into hell.

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The difference betwene the humble and the proud, may be knowne by that of corne and chasse. for as chasse being light is pouerly alost with the winds, and is sootainly consumed, whereas contrariwise god corne lyng low, is gathred from the ground, layd vp in Garneres, and esteemed of every body: even soit falleth out with the pride of the proud, and the humilitie of the humble. Unto pride doe appertaine these vices following: namely Arrogancie, Presumption, Wrath, Contempt, Heresie, Hipocracie, Disobedience, Vain-glory, Ambition, and such like.

In the second Tower lodged Enuie ouer whose entry-doore, this device was written FIRE-BRAND OF HELL, AND THE DIVELS DARLING. Now Enuie is a sadnesse and heauinesse of heart for another's prosperitie. This sinne hath sonerainty in the bad, as charite in the god. Charicie is a badge of Saluation, Envy of Damnation. The eniuious man differeth not from the Diuell in any degré, they are partners in gaine and iuolle. If the Diuell reape profit by doing euill, the eniuious man will be sure to follow his trade, for lucre sake. And as the eniuious man grudgeth at another's profit and god name: so both he delight in another's losse and ill-report. There cannot be a fouler and more cruell sinne then Enuie: for he alwaies tormenteth and vexeth her fasseter, I meane the eniuious, for whom he dwelleth. He that seeketh to get god by others euill, never amends in that minde. And he that planteth his pleasure vpon another's paine, shall haue such fruit, as he that grafts figs on thornes: or would make fire to burne by powring water thereon. Enuie is a disease hard to be healed, because it lieth hidden in the heart, where the phisition cannot come to cure it. There belongs vnto this vice Banqueting, Treason, Discaine, and others.

In the third Tower dwelt Wrath, ouer whose poorely was written THE VERIE MVRTHE-RER OF HOLY LOVE. For as holy loue prepares the conscience to dwell with god, so both Wrath prepare it to dwell with the Diuell, Wrath taketh away the hearing

of the Wandering Knight.

bearing of reason. The wrathfull man will heare the counsell of none. There is nothing resembleth the Image of God more then man being in perfect loue. For God will be there where vnitie is kept, where people be at peace, and where Countries be quiet: which cannot be in a wrathfull wretch. A wrathfull man is like unto one possessed with a Diuell, who is ever tormented untill he hath domited him out. Wrach maketh men fight, Wrach causeth blasphemie, by Wrach the Diuell conquereth Countries, Wrach is like a muzzled dogge. For when he cannot bite, yet with snarling he makes others, goe together by the eares. And as the Fisher-man troubleth the water, because the fish shal not see his nets, even so the Diuell by Wrach troubleth man, to the end he shal not understand no; perceive his owne destruction. To the wrathfull man belongs inflaming of the heare, indiguation, disorder, blasphemie, contention, rancour, revengement, murther, and such like.

In the fourth Trower dwelt Coveteousnesse, whose possey is this: I D O L A T R I E A N D A BOTTOM-LESSE GVLF E ARE IN S A T I A B L E. The coveteous man is forlaken of God, for hee loues his gaine better then God: hee hateth to see God than gaine. For little trifles that touch his profit hee sweates and lieth, which is a thing most damnable. The Faith, Hope, and Charitie, which hee shoulde have towards God. Coveteousnesse turnes it to riches. The covetous mans heart is all upon his god, and not vpon God: for wher the heart is, there is also a mans loue. The covetous man offendeth in euill getting, in euill vsing, and in euill louing his gods. The covetous man is governed by the Diuell, hazarding his soule to eternall torment for the lekde loue of temporall toyes. And as the Mouse is caught in the trap, whiles shee hopeith to get the bait: even so is the covetous man by the Diuell, in hunting after riches. The covetous man is like unto a Hogge, whose life doth little god to any man, but rather great harme, by reason of the noysomnesse and filthy stinke whiche that nastie Beast procureth: but when the

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Wotcher hath killed him, then he yeldes profit, because it nourished, &c. & non so the covetous man whiles he liueth doth good to none, but rather damnifieth his neighbours: marry when Gods slaughter man (Death I meane) comes and destroyeth him, then those that live, fares the better. The covetous man is like a band dogge, that feedeth upon caution, and will admit no companion to take part with him, but eating all alone, and filling his guts till his burst, he dyeth, and the fowles of the ayre devoured him. The covetous man hordeoth his goods, and suffereth the daedy to starue. The covetous man craveth over the pover, the Diuell croweth over him. And upon Covetousnesse attire these monsters, Vurie, Simonie, Fraud, Perjurie, and all Sacrifedge, Deceipt, Extortion, Oppression, and the Diuell.

In the fist Tower dwelt Gluttonie, over whose portall this Posey was written, VENOMOUS WINE AND DEADLY DAINTRIES. Truth it is, that the throat is the gate of the body: you know that when an enemy would winne a Castle, if once he get in at the gate, he makes no doubt of winning the hold: even so the Diuell, when he hath entred in at the throat, it is no question but he would winne both the heart and body. Now his custome is to enter with many sinnes, of which Gluttony is the mother. For the drunkeard and immoderate feeder, consenteth to all vice. Therefore it is requisite to set a god Worser to kepe the throat, lest the Diuell get in. For as a man may leade a horse when he hath him by the bridle: even so may the Diuell rule a man, having once gotten hold of his mouth by Gluttonie, yea he then posselleth him wholly. The servant being cornefed, oftentimes rebelleth against his master: even so the body having received exesse and more then enough, is apt to rebell against the spirit. Gluttony kills more then the sword of the enemy it makes many to dye sooner then they shoulde by nature. Excessive eating and drunkeing corrupteth the body, and engendereth deseases. By Gluttonie men bee stanked, as Capons are crammed. A glutton

of the Wandring Knight.

glutton is worse then a Hogge that feedeth filthily, and yet the Hogge is like his suster, of whiche he takes his manners, and both but his kinde.

They that make Tavernes their temples, are like a Hog wallowing in the mire. For as the filthy Hogge tumbleth in mire and dyre, even so doe gluttons and drunckards often-times fallown in damnable Drunkenesse and Gluttony. Upon this soule sinne, other sinnes do depend, as namely, Greedinesse of meat, Devouring, Daintinesse, Excesse, Dulnesse of eating, Foolish mirth, Vaine babling, Ribauldrie, and Bold beastlynesse.

In the sixt Tower dwelt Lecherie, whose possey was A COMMON AND FILTHIE WHORE, DEFILETH BOTH BODIE AND SOVLE. For the filthinesse of a Harlot corrupteth a man within and without. Of all sinnes, this sinne of Lecherie is the pleasantest to the Diuell, because it hurteth both body and soule, and because he was never toucht with it, being a spirit, and no body. Were not the Merchant a flat sole to make any bargaine, knowing afore that he shall repent it after? Even so the Lecher takes much paines, hee spends his goods to accomplish his desire, but afterwardes he repenteith both his paines, his cost and his purchase: neuerthelesse with that repentance he is not forgiuen of God, vntille a full purpose and resolute intent of amendment illas and follow ther upon. The Lecher in his life is with deuyages tormented: first, with the heat of a Harlot: secondly with the gaine of his hurt: and thirdly, with the lawne of his owne conscience. He burnes in concupiscencie, hee striketh with insaunce, his conscience accuseth him for his offence. Lecherie is a ditch wherein the Diuell hurles other sinnes. To behold a woman wantonly, is a great alluring to Lecherie, so that god were it, not to looke upon her at all, but much better not to touch or meddle with her carnally. Sixe other sinnes wait vpon Lecherie, to wit, Fornication, Adulterie, Sacriledge, Incest, Buggerie, and Rape.

In the seauenth Tower dwelt Sloath, whose possey was,

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ASLOTHEVLLHVSWIFEANDAL
WAIESSLEEPING. Sloath is a heaninelle of
heart, and an hatred of spirituall godnesse, whereby a man
is made negligent in seruing of God, either by god wrothes
proceding from the mouth, or god wrothes issuing from the
heart, both which God himselfe willeth. It is most fit to
acknowlede a Creator, and an increaser of that god and
godnesse which we daily receive: as also to confesse our
selues sinners, and God the forgiuer. But as people are
dull to doe god dedes, so are they swift to commit sinne.
Many euils grow by Sloath, whereof two be perillous, and
Sloath her selfe confesseþ no lese: namely to neglect a con-
uerting unto Christ, and a carelesnesse of confessing sinne.
Wherby it commeth to passe, that oftentimes many depart
this life, not confessing themselves to have offended God,
neither yet conuerting or turning unto him: in doing whereof
they hazard both Body and soule. It is a hard thing for one
to dye well, that alwayes lined ill. In this Tower of Sloath
are fiftene severall lodges or cabins: in the first lyeth Luke-
warmesse, in the second Laciuousnesse, in the third Drowis-
enesse, in the fourth Carelesenesse of himselfe and his healthy,
in the fift Delaying the time to doe god, in the sixt Retch-
fulnesse, in the seaventh Dastardlienesse, in the eight Vnde-
voutnesse, in the ninth Heauines of Heart, or hatred to serue
God, in the tenth Wearinesse of life, in the eleuenth, Despe-
ration, in the twelffth Vnstaidnesse, in the thirteenth Vncon-
stancy, in the fourteenth, Mourning, in the fifteenth Vnpa-
tience. And thus much of the seauen Towers built vpon the
wall, and the dwelling in the same. It remayneth now to
say somewhat of the standing of this Pallace, which we in-
tend to doe in few wordes.

A description of the situation or standing of the Palace of
worldly Felicite.



His Pallace was situated or built in a pleasant valley, vpon the side of a high mountaine, inturcled with hills on every side, whereby it was not onely defended from force of tempests, which way soeuer the windes blew, but the very hills themselves were very lightly and serviceable. For on the one side was a godly vineyard, wherein grew Grapes of sundry sortes on the other side it, yeldeþ great quantity of graine: on another side were proper woods, which yeldeþ great store of godly timber, and trees wherein bred all manner of Birds. On another side were Warrens and Corniborowes full of Hares and Connies: in another place was a godly parke: wherein was no want of Dare, red or follow. Beyond these hills were godly forrests, ful of gentlemanly game for hunting. In the valley where the Pallace stood, was a maruallous faire graine meadow, through the middest whereof ran a riuere of fine fresh water, vpon the brimmes whereof on both sides a longgreþ Appletrees, Peartrees, Plumtrees, Oliuetrees, Elder trees, Oak trees, Elmetrees, and such like: fast by the godly banke also grew many young Walill tree, full of nuts, at the time of the yere, and by that againe such store of walnutrees, as passe to be spoken, besides many ponds full of fish, and excellent orchards of all kinds of fruit, and godly gardens also of swat flowers. The riuere was not without great store of water soules, and as for the wood, there bred in it Hawkes, Hernes, Pelicans, Pheasants, Cranes, Woodcocks, Bitters, Kites, Crows, Cormerants, Turtles, Woodquicks, Eagles; to be shott all kind of Birds possible, as might be perceaued by feathers, which fell from them to the ground prouing themselues. What shold I speake of

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Pegin houses, and of secret Bankettingplaces, fine and delicate: why it were but so h. besides all this, you must thinke that there were tennis-courts and other places of passing: the wals therof were very high insomuch that it would haue made one amazed and dizzie to looke downe from the top. There was also a meruailous moat and fearefull to behold, the bridge wherof was not broad, and called Desperation, the passage ouer being a long narrow planks, so that if one went alvrie, he fel in, with hazard never to be recovered. The stables were full of goodly Horses, as Hobbies, Jennets, barbed Horses, Geldings, Hackneyes, Mules, Camiles and Colts. The kennells full of dogs, as Gray-hounds, Otter-hounds, Hare-hounds, Spaniels for land and water, Mastives for Butt, Beare, and Boare. We sapt in a banqueting-house, and our supper excelled all the faire that ever I saw: Lady Venus kept me company, and I was dalled with the sumptuous service that I had. All my delight was to behold Lady Venus, who sat ouer against me, insomuch that at last Voluptuousnesse ouer-came. Supper being ended, in came Stage-players, dancers, maskers, nummers, and many spors, which we used daily in feasting. Now when I waded weary, I tooke my leue of the company with good night: and then was I brought to the brauest Chamber in all the Pallace, Lady Venus and her waiting maids tending vpon me. But every one departed after I was in bed, saving only Venus, the Goddess of loue, with whom I lay all night.

C h. XII.

The Author declareth how the wandering Knight, and such like Voluptuous liuers in this world, transgresse the tenmo Commandements of A knyght God, vnder written.



¶ long as the Knight continued in this pestilent Palace of worldy desire, following his owne fantasie, by vaine Voluptuousnesse enticed, he did no other thing but play the sole daunce, leape,

leape, sing, eate, drinke, haueke, hunt, fish, hunt whores
and such like, as did the prodigall sonne) and lead a dissolute
life, for the space of eleauen yeres, which signifieth a mar-
vellous mystery, and unfortunate. For the number eleven
by the opinion of Christian Doctors, and Philosophers, is a
wicked and unlike number, for that the number of ten
signifieth the tenne Comandements of God, the number
eleauen which is one more, prophesieth and foreshelleth the
transgression of them. Wherefore the Knight having remai-
ned eleven daies in the pallace, grievously transgressing the
will of God, letting loose the bridle of his owne affections,
without restraining any of them, if thou note well the pre-
mises, and see into the sequell, you shall finde, that such as
live after the order of the Pallace of worldly Felicitie, being
givien to follow the pompe and pride of the world, with the
pleasures and voluptuousnesse of the same, & seeme willing
to leave that life, without purpose of change, nay rather,
triumphing and reioycing therein. I say truely, that such are
transgressors of Gods Lawes. Contrariwise, such as ac-
count themselves here to bee but pilgrymes, and set their
affection on the other world, where Jesus Christ raigneth in
glory, reputing this life an exile, and desiring to be delivred
out of it, to the end they may enter in at the Pallace of
the heauenly King, shall injoy the fulnesse and happiness
thereof.

As this world yeldes a great deale of temporall gods
and transitorie honour, so doth it also make an end of them.
Now those that use these gifts to the glory of God, are Gods
people. Contrariwise those that doe use them voluptuously,
are vessels of the Diuell, and transgressours of the lawes
of God, as may appeare by the x. Comandements, which
I haue set downe for that purpose. Wherein all worldlings
may perceiue that by living voluptuously, they grievously
transgresse Gods lawes, to their owne destruction. And as
the x. Comandements were written in two tables, even
so are they diuided into two parts. The first comprehends
four, concerning the loue of God: The second, sicre touching

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the loue of your neighbour. And therefore who so leaveth his
life worldling-like, and leaveth his felicity in Valapcuouinnesse,
is doubtlesse a vessel of the Diuell, and leaveth not God nor
his neighbour, because his transgresseth the law of God,
whiche followeth in due and convenient order.

I Am the Lord thy God, thou shalt have none other Gods
but me.

2 Thou shalt not make to thy selfe any grauen Image,
nor the likenesse of any thing that is in heauen aboue, or in the
earth beneath, nor in the water vnder the earth. Thou shalt not
bow downe to them, nor worship them, for I the Lord thy
God am a iealous God, and visit the sinnes of the father vpon
the Children, vnto the third and fourth generation of them
that hate mee, and shew mercy vnto thowlands in them that
loue mee and keepe my commandements.

3 Thou shalt not take the name of the Lord thy God in
vaine: for the Lord will not hold him guiltlesse, that taketh
his name in vaine.

4 Remember that thou keepe holy the Sabath day, sixe
dayes shalt thou labour and doe all that thou hast to doe, but
the seauenth day is the Sabbath of the Lord thy God, in it thou
shalt doe no manner of worke, thou and thy sonne, and thy
daughter, thy Man seruant, thy Maide seruant, thy cattle, and
the stranger that is within thy gates: for in sixe dayes, the Lord
made heauen and earth, the Sea, and all that therein is and
rested the seauenth day, wherefore the Lord blessed the seauenth
day, and hollowed it.

5 Honour thy father and thy mother, that thy daies may
be long in the land which the Lord thy God giueth thee.

6 Thou shalt doe no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witenesse against thy neighbour.

10 Thou shalt not couer thy neighbours house, thou shalt
not couet thy neighbours wife, nor his seruant, nor his maide,
nor

nor his Ox, nor his Ass, nor any thing that is his.

This is the law of God, by which you may perceive that such as live in the Pallace of worldly Voluptuosity, are transgessours of the same. Contrariwise, such as reke for Heavenly Felicitie are Gods beloued, and they shall have the possession thereof. Now harken what happened unto the Knight, having liued eleuen dayes in the Pallace of vaine and worldly felicitie.

CHAP. XIII.

The Knight rode to recreate himselfe, and view the Warrens and Forrests, which were about the Pallace of worldly Felicitie, anone hee saw it sinke sodainely into the earth, and perceiued himselfe fast in the mire vp to the saddle.

After I had sojourned eleuen daies in the Palace, transgreasing Gods commandements and leading a beaulty life : I desirous to ride into the forrests therabouts, not intending to gaine duer voluptuous life, but soz my pleasure, because I was weary of making god cheere. For although worldlings delight to eate, drinke, dance, leape, sing, ride, run, and such like : yet notwithstanding they cannot continue in this trade of life, without entermingling it with some recreation. Wherefore they often leave, by that constraint, their pastimes, though they intend to retorne thereto againe. They doe not utterly abandon them, but breake off a season to procure them better appetite. I then being weary, was willing to see the warrens, and other pleasures, which when my governes Folly understood, she told the tale to Lady Voluptuosity, and she consented to haue or hauke with me, whereof I was right glad. Then I apparelled my selfe in hunters guise instead of my helmet, a hat full of feathers, for mine armes, an horne, and I leapt upon Temerarie my horse. Voluptuosity had a Hobby, Folly a Jemmet, and the other Ladies every one of them a Palfrey.

The first part of the Voyage.

There came the Huntsmen with Grayhounds and Hounds, hoping, holloving, and galloping together, some one way, some another. The Dogs were at a herte, by starts the Hare, the cry was pleasant to heare. But in the middest of all our pastime, I chanced to breath my Horse, and turning towards the Vallace of worldly felicitie, so deinely I saw it sink into the earth, and every body therein. But what lamentable out cryes they make, you that have reason are to iudge: then did there arise amongst vs a whirl-winde, with an earth-quake, which set vs all asunder, in somuch that I and my Horse sunke in mire up to the saddle, all this while my mistresse Folly onely remained with me. This earth-quake yielded such an airc of brumstone, that the like hath not bene felt: then I perceived that I was far from the pleasant Vallace, Gardens, Orchards, and Vineyard of Voluptuoufulness, and rather in a beastly bog sticking fast, and nothing nere me but Serpents, Snakes, Adders, Toads, and venomous wormes. Sunch was my perplexite in this case, that I fell into despaire, being not able to speake one word, I was so sore amazed: but when I came againe to my selfe, ruined from death to life, and found my selfe in that beastly bog, I take my haire, I rent my cloathes, I wept, I wailed, I houled, I cryed, I wring my hands, I stroke my breast, I scratcht my face, I bit my armes, and spake thus: O wretched, O Asse, O miserable sole, O captive, O fowling, where is now thy Vallace of worldly Felicity? Wheres are now thy haue chambers, hanged with cloth of Arras? Where are now thy gallant Gardens, Orchards, thy Meddones, thy Corne-fields, thy Coffers of Cayne, thy Ladies so louely, thy Hawkes, thy Hounds, thy Horses, thy Dren, thy seruants, thy soft beddes, thy god chere, thy Virtues, thy Musick, thy pleasure, and all the things which thou hast abused? Alas wicked wretched, how hast thou bene deceyued, thou thoughtst thou hadst bene in the Vallace of true Felicity, and for Felicity thou findest Vanicie; Thou hast bene wickedly enchanted thus to finde emprise, lead of god. Herewithall I turned my selfe toward Folly, and

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and railed at her, saying: O cursed, cruel, and deceitfull beast! O monstrous monke of mankinde, O filthy hawd, O deuons viper: Is this the godly hap I shoud haue? Is this the place of Felicitie, whether thou wouldest bring me?

Cursed be the day that euer I saw thee, cursed be the day that euer I heard thee, euer so be the day that euer I beloued thee, cursed be the day that euer I followed thee. It is euen so: that thus thou governest, euen beastly and damnable? Is it euen so? that thou leadest people euen to perdition? Where is the godly hap I shoud haue by thee? It is chanced to me euen as I desirous by the way, when thou discoursedst thy filthy seatyn, beginnynge, and procedynge, how haue thine in-chayngement and thy flattery caused me to kepe thare company, when full fayne, God wot, I wold haue been rid of thee. But such was my arrogant ignorance, and ignorant arrogancy, that I followed thy dangerous counsell. Then I had thus scolded and take on, the leuwe losell, loudly laught me to scorne. Whereat being in a rage, I offered to draw my swerd, but it wold not be: then I spurred my horse, but hee could not lift vp his legs. Notwithstanding for al this I carried the mindest I might get out not haing help, even by mine owne strength and industry. But be you sure of this, that after a man be once sunke in, and drowned, in beshly voluptuousnesse, hee shall sticke fast, and not bee able to recover himselfe, valesse hee haue the helpe of Gods grace, which her of his godnesse give us all. Amen.

CHAP. XIV.

The Author crieth out bitterly against worldlings, and their Felicity.



Wicked worldling, O Traytour, O Lyar, O
damnable deceiver, armed with filthy fraud and
cursed craftynesse, haing a face like a man, but
a tayle like a Dragon, who with thy pestilent
gloating,

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gloating, promise that which thou never willest nor canst performe: to wit, peace, rest, assurance, blessing and felicitie. And here as contrariwise thou shewest thy selfe haine, truell, unquiet, uncertayne, cursed, and desperate. And because thou wouldest beflow thy poysons, and not bee perceyued, thou couerest it with a little honey of delight. O foolish worldlings and louers of Voluptuousnesse, why suffer you your selues to be so foulie abused? Why flie you not from her since you know she is damnable? Why doe you beleue a lyar? Why doe you follow a deceiver? why become you acquainted with such a murtherer? Why doe you not shun your understandings of erroneous opinions? Why consider ye not what the world is with a perfect judgement? If you did all this, you should finde your selues out of the waynes for worldly goods, voluptuousnesse, and pleasure, are mingled rather with sower things then with sweet.

In following Voluptuousnesse, you are not happy, but unhappy, not wise, but flat fooles. Saint Iohn saith All that is in the world is concupisence of the flesh, concupisence of the eyes, and concupisence of Pride. The world and all her concupisence shall passe, but he that doth the will of the Lord shall continue eternally. Harken ye foolish worldlings, hearken you vessels of Voluptuousnesse. This teacheth you assuredly, wherein consisteth all your felicity, and how it is damnable. Consider Saint Iohns words. That the World shall passe, and the concupisence of the same: What meant he by the world? nothing else but as Saint Austin saith. All worldlings and louers of Voluptuousnesse, which prefer visible things before invisible, the flesh before the spirit, Satan before Jesus Christ: even as commonly we call a house good or bad according to the usage of them that dwell in it. The eye, the flesh, and the pompe of life is the worldlings felicity, that is their heauen. If all godnesse come of God, (as sure the concupisence of the eye, the flesh, and the pride, and pompe of life commeth of the diuell) are not they deceived that think it god, or set their affection to fellow it: I could say, there is a gnawing conscience to torment the worldlings. I could say that

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that the voluptuous man hath the wrath of God hanging over his head: I could say eternall death is reserved for his reward. After excessiue eating and drinking, comes surfeits, headache, losse of wit, droppes, losse of appetite, griping of the guts, palsies, weaking of the body, infamie, and shame. Now to Glorie, wherein the voluptuous man taketh such pleasure, as in nothing moare: first what paines, what sorrowes, what tormentes and anguish hath the lewd louer, before he can compasse his desire: his desire cannot be attained without losse: For losse see that lechery and gluttony breedeth povertie, which is a very deuyng Marten. But imagine it costeth nothing, as oftentimes it chanceth among such as be rich, yet notwithstanding they safeguard what followes, namely losse of body and souls. Touching the sin of lechery, a man therouer is like unto a beast: so in his blind delight he is deprived of reason, and therfore the dñe declareth it selfe to be damnable. This sinne bringeth her reward in this world, as droppes, palsies, leprosies, gouts, burnings, boches, and French pope, which is the verie wort, the commonest the lothsoness, and the most infections disease of all besides that, banishment from all honest company, decay of strength, and losse of good name and fame. Doe you account him a happy man which spends his daies in drunkeenesse and lechery, having here so many helis: Abstinence or forbeareance doth not warn them to tak hied therof, though it be the only medecine. Now touching concupiscentie of the eyes, whereby covetousnesse and desire of riches is understood: First, though Gold and Siluer be but earth, what veration hath the covetous man to attaine it: He saileth over tempestuous seas, he climberth ouer monstrosous mountaines, he diggeth de pe into the bowels of the earth, he suffereth hunger, thirst, cold, heate, and a thousand mischeifes. One is drowned, another killed, the third robbed, and he that hath obtained his purpose, lieth in feare to losse it: the covetous man suspects every body. It is not coffers full of rous, that can make men happy: Our Dauncour tempest it trash and thoynges, because it pricketh the heart, and corrupteth both body

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body and soule. Saint Paule saith, He that wisheth wealth in this world, falleth into temptation. Is not Iudas an example, who in case of covetousnesse hanged himselfe? Now to concupisence of Pride. He that hath honour, authority, might, estimation, and dignity in this world, thinketh he is happy, but such are loven with unhappines: for what paines, labours, and vexation innureth the ambitious man, before he can come to dignitie honor and authority? And when he hath it withall these vexations, he is not sure how long he shall enjoy it. We see oftentimes fortune turnes her whisle, and that the ambitious end their lites with infamy. Take an example of Priamus, King of Troy, who flourished in friends and riches, honour, might, kindred, and children: did not he and his of-spring the greatest part of them die most miserably? for the rest they became seruitors and were at length killed in Troy. Croesus King of the Lydians, as rich and mighty as he was, after he had reigned 13. yéeres he was vanquished by King Cirus, lost his Realme, was carried away captive, and ledde all the rest of his life like a slave;

Dionisius the cowardly King of Sicill, was hunted out of his realme, and became so poore, that he kept a Schollie in Corinch, and by teacking little children he got his living very poorely God wot, and beggerly.

Mithridates King of Pontus, a rich and mighty Prince, he subdued xi. nations, wherein some say, all languages were spoken, yet he for all that, after he had wearied the world with warres, was forsaken of his owne people, pursued by his owne sonne, and overcome by subtilitie: in so much that he was glad to desyre a Frenchman to kill him, who did so and that was his end.

Valerianus the great Emperor of Rome, even he that persecuted the Christians, and did much mischiefe, was taken by his enemy the King of Persia, who against the law of armes, made him lie downe, whiles he trode on his back, to leape on his Horse.

Baiafes the fourth King of the Turkes, was vanquished by Tamarlane, a Tartarian, and King of Sichia, who kept him in

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In a cage like a beast, and with a golden chaine led him, like a spaniell, throughout all the armie: yea, he was glad to feed under Tamerlans table, like a dog. And therofore let this be a conclusion, that honour, authority, and dignity is no inheritance. Moreover, what labours,烦恼es, vexations, and perils doe Princes passe through enen at the present, to maintaine themselves in their estates? What warres and slaughters haue bene committed partly to get, and partly to kepe rule and regiment? Ambitious worldlings cannot play with their pleasures, if they haue not first passed some of these vexations. In youth men runne their race without regard of conscience, but when age comes on, and nothing left for lust: what white haire, a walking staffe or crutch, a paire of spectacles, cotton put in their eares, when none of these things can helpe him, then must he endure the gnawing of conscience, which Voluptuousnesse kept hidden a long time. What soldier is pleasant to youth, the same is unpleasante to age. And what comfort may an old man conceine, when he can thinke upon no time of his youth, that was well spent and vertuously bestowed. What discomfort is it, when conscience accuseth the olde man of his young yeares wickedly wasted? But as the elect live in hope, so doe the reprobate in dispaire. He that followeth Voluptuousnes, is Gods enemy. For S. Iames saith, He that loues the world hateth God. You may well thinke, that Sime is hated of God, when he suffer-
ed his onely sonne to die vpon the Alter of the Crosse for this end, that Sime should not bee unpunished. And why was it, but because the Sines of Adam increased, as generations multiplied? The euill rich man that liued at his lust, was tormented in Hell, with fire and thirst, in whom the words of our Saviour Christ are verefied, saying: Woe vnto you that now laugh, for you shall lament and weep. Goe to you foolish worldlings therfore, and you vaine voluptuous persons, haue your selues happy in following your fleshly appetites, when so for such pleasures you shall suffer torments, not in this world, but in the world to come, you will sing a new note.

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But now to our Knight, whom we left in the mire, and
deepe ditch of sinne. I referre you to the Psalms of David,
and chiesely to the 36. 98. 72. 243. and there you shall finde
the truth, that worldly felicitie is no other thing, then vani-
tie, dreames, and mere abuses, and also that worldlings are
accursed and unhappy. Wherefore I beseeche you in the name
of our Lord and Saviour Jesus Christ to bise the goods of
this world, as Pilgrims bise their lodgings, and such fare
as they finde in their voyage, that is, not so set your hearts
upon them, nor so to loue them that nothing be left for the
Lord. For as the Knight saw the Vallace of worldly Felici-
ty sinke sodainly, with all her people, and pompe: even so
shall it happen unto all voluptuous worldlings, at the
dreadfull day of iudgement, unlesse they returne from their
wicked wayes, forsake sinne, embrace a new life, and serue
the Lord in holinesse and righteousness. Wherefore let vs
bridle our affections, restraine our olde pleasures, repent
with true sorrow of hart, attende, wait, and hope for the mer-
cy of God, by the intercession of our Lord and Saviour Je-
sus Christ, that he may make vs happy possessours of true
and everlasting Felicity, to whom be all honour and glorie
world without end.

The end of the first part of the Voyage. of the Wandering Knight.

THE

THE
SECOND PART OF
the voyage of the Wandring.
KNIGHT.

CHAP. I.

Gods GRACE droweth the Knight out of the filth o
Sinne, wherin he stukke fast.

IHAN declared in the first part of my Voyage, how being governed by Folly, in contyning Clerke, and following Wantonnesse, I entred into the pallace of sotte Felicitie, there resting my selfe for a certayne season, and transgressing all the Commandementes of God, in leading a dissolute and worldly life, thinking that by living so, I might be happy, whereas indeed I was unhappy. And why? because that instead of Felicity I found Vanity: For as I thought to recreate my selfe in hunting, I saw the Pallace of Valuptuousnesse sygne, and come to bitter confusyon, and my selfe also plunged into the pit of sinne, even by to the saddle. It is an easie matter for a man of himselfe to fall into hell, but it is impossible for him to get out againe, unlesse by the helpe of Gods grace: I terme him to be in Hell, who liues in continual sinnesse, committing sinne with delight. For if he die in that estate, hell is his reward, but in this life if he repente, there is hope of salvation: For by Gods grace he may be comforted and delinered. Therefore man of himselfe falleth into perdition, but without Gods grace he cannot.

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cannot rise, by againe: God therefore seeing his creature
given to all vanity led with ambition of worldly honour,
and not ceasing his sinfull life, oftentimes sends adversity,
diseases, dishonours, and confusion in the world, to make
him humble, and so open the eyes of reason, which Volup-
tuosnesse had shut by, whereby he may come to the
knowledge of his sins, and confess the same to God. All this
is figured in the Gospell, where our Lord Jesus raised the
widowes childe, which was carried out of the toun of Nain
to be buried, he commanded the bearers to stay, and having
touched the coffin of the corps, with a loud voyce he said,
Yong man, arise, and straight way the dead body rose up
and speake: which done, the Lord delinuered him to his sor-
rowfull mother. The mourning mother mystically repre-
sents the Church, lamenting for her dead chilzen, to wit,
wicked worldlings, and voluptuous Christians, which are
worse then dead corfes. The widowes childe representeth
soules dead in sin. The coffin representeth the naturall body
wherein lyeth the sinfull soule. The fourre bearers carrying
the dead soule to Hell, represent hope of long life, custome
of sinning, delaying of repentance, and contempt of Gods
wordes. Peuerthelesse, when our Lord will rase to life this
dead soule, he commandeth the bearers to stay, afterwards
touceth the body, sending upon sinners aduersitie, diseases,
and misfortunes: but all that sufficeth not, unlesse the Lord
say unto the soule, Soule, I say unto thee, arise. Doe not we sic
ostentious people visited with afflictions, murmur against
God, cursing him that afflicted them? Then by impatience
being unable to arise of themselves, is it not necessary that
God say to the soule, Arise? There is no difference betwix
his saying and doing: for what he saith he doth. And there-
fore if the Lord say once Arise to the soule, She riseth, and
then he delivereth her to her mother the Church, which was
soreswol for her sinnes. In like manner God doth rase us
from our sinnes, sendeth aduersitie, to the end I should
acknowledege mine iniquitie, and with humilitie turne unto
him, which I cannot doe without his heavenly grace, much
lesse

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lesse atchieue true felicitie and blessednesse, unless he helpe,
Then was I warned by the scourges of God, that living
worldling-like, and following Voluptuousnesse, I was not
happy but unhappy, being full of filthinesse and infestation,
tumbling in the mire of all iniquity, from the which I could
not withdraw my selfe, so that the eies of reason where clo-
sed vp by Voluptuousnesse, which afterwards were open by
Gods grace. To see the pitious estate wherein I was, and the
understanding which Folly had darkned, made me the wo-
fuller wyetch in the world, nevertheless when I was whip-
ped with adversity, I perceiued my knowledge somewhat
clarred and lightned, so that I found in conscience that I had
not accustomed my selfe greatly to honest things: and when
I saw the sequell, that there was no retiring of my selfe
without Gods grace, I lifted mine eies to heauen, and wrin-
ging my hands, all ashamed and confounded, I lamented
with a lond boye, and humbling my selfe before the face
of God, whom I had grievously offendred, I made my
moane, saying.

¶ Lord God, father and maker of all things, I am not
worthy to lift vp mine eyes towards thee, nor to aske pardon
for those infinit sins whereof I confesse my selfe guilty. Ne-
verthelesse, O God of all goodnes, and father of mercy, I be-
seeche thee not to punish me in thy great rage, nor to condemne
me among the reprobates: I acknowledge my euill, and
crave pardon for my misdeedes: my former life displease me
greatly, and my heart quaketh for feare of thy iudgements.
O God forsake not thy creature, which is a sinner, but ayd
and assist me with thy heavenly grace, whereof if I may take
the vertue, I shall neede none other succour: O grant this,
for the glory of thy great name, and for the loue of thy deare
sonne Jesus Christ, to whom with this and the holy Ghost,
be all honour and glory, for ever and ever. Amen.

As I was thus praying, with a willing minde, shedding
teares, striking my breast, conceaining sorrow for my sinnes,
suddenly I saw a Lady descending downe from heauen, set-
ting her selfe before me, last by the bog where I stooke fast.

This

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This Lady was of a marvellous maiestie, and wonderfull courteous, she appeared to me in a garment of white sattein, a cloake of blew damaske, intropoised with gold. Her face shined like the Sun, so that I was amazed at to sodaine a vision, not knowing what shee was, yet I took heart at grasse supposing some helpe came from heauen, to draw me out of the bog wherin I lay. In the end, with al reverence I made my petition unto her, saying O god and gracious Ladie, whtae soever thou be, I most humbly beseech the if thou canst, that it wold please the to helpe me out of this beastly bog of filthy infestation. For nothing is nere me but benemong serpents, and nay one vermine. In the name of God therfore I crave thy helpe. To the which my request the answered. O sole, thou seest now what reward Voluptuousnesse yealdeth ther for following her. If thou hadst belaued my daughter, thou hadst not beone in this misery.

Then I asked her, who was that daughter of hers, shee answered, the Gentlewoman which admonished thee clouen dayes past, to leau Voluptuousnesse, and to folloin her: whom because thou belauedst not, but neglegettest her counsell, thou lyest in this unhappinesse. By this speech of hers, I knew shee was Gods grace, and the mother of Virtue. Then fell I on my knees and weeping, thus I said: O dore Lady, my carfed counsellor Folly, drew me from thy daughter, and I most unhappy wretched belaued her: which led of mine grieseme, and now I cry this mercy, most humbly desiring the of thy clementy, to deliuer me out of this filthy mire to follow the. For although I deserve damnation for my misdeeds, yet thou being by nature mercifull, will spare me. Gods grace hearing this my lamentation, of her mercy stretched forth a Golde ring, and commanded me to lay my hands vpon it, which when I did, I rose from my fadde, so was out of the bog, wherin I left Temerarie my Doste, and Folly my governesse, to fly for frogges. Thus you see that Gods grace draweth us from sinne, without any merite of ours: holowit me without an inward heart griesa, and saym for sinne, which is a speciell gift of Gods grace.

Gods

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CHAP. II.

Gods grace sheweth hell unto the Knight, with all the Voluptuous company he saw in the Palace of worldly Felicity.

Next I was out of the bog, humbly on my kness
I gave thankes to Gods grace, for her goodness
being assured, that her to whom God doth good
is not worthy thereof if her be not thankesfull.
When Gods grace marched before me, saying, that I should
follow her, the which I did. For doubtlesse our fre-will
guideth not Gods grace, but Gods grace guideth our fre-wills.
Then I followed her, all to bee angled, untill we came
where I had seen the Pallace of worldly Felicity in great
trist glori, turned into a depe dungeon of darkenesse, boy-
ling with consuming fire, from whence came a vilde vapour
and stinking smoake of burning brimstone, over the which
we must passe by a little long planks whereat I was so
afraid, that the haire of my head stood an end. Then with
sorrowfull sighes, I beseeched Gods grace to tell mee what
was the sight which we saw, (quoth shee) This is the place
of the voluptuous pallace, with all thy allies, amongst whome
thou was entartained. Marke well, if I had not beene thy
helpe, and shewen thee mercy, thou hadst beene plagued with
them. Thinke with thy selfe, if the place bee pleasant or no.
Thinke how the Druell handleth those that be here with
torments. This is the great King Lucifer, whom thou sup-
posest to haue sene accompanied with so many nobles
in the Pallace of counterfaid felicitie: these be they that sitt
in the furnace: here is the reward of such as serue him.

Then we saw a great bed of Iron red hot, wherein lay
a naked woman, whom a great Dragon imbraced, playing
with his tayle betwene her legs, with two ugly Serpents
windyng about her thighes, and eating her priuy members.
This miserable woman lamenting, cryed alond with ter-
rible noyse. This (quoth Gods grace) is the bruste bed where-

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in thou layell, and this Woman is the Goddesse of Lone ;
which kept ther company. Wouldest thou be glad now to
serve her? To which I answered no. Thou seest (quoth shee)
this is the end of voluptuous liuers and wicked worldlings.
Ask them now where are their pleasures & voluptuositie.
Alas Lady (quoth I) for feare I dare not. Then with a loud
Doyce she began, particularly, asking the question, saying, O
cursed out-casts of God, & wretched worldlings, where are
now your faire chambers, hanged with silke tapistrie your
goodly gardyns, your Degs of all sort, your Birds, your
Housetes, your brane apparell, your delicate vaines, your
change of meats, your sweet waters, and servants, Cukers,
and Butler s, your Ladies of loue, and suchlike. O unhappy
people, the change is great. Instead of your gluttony, you
suffer hunger, instead of your drunkeinesse you suffer thirst,
for your sweet smelling your suffer sower sauours: instead of
your lecherous louers, you are accompanied with torment-
ing diuels, and for your former p. stimes, you endure terrible
punishments. When Gods grace had thus spoken, that
cursed company cryed aloud : Woe bee to the houre that
ever we were borne : the heauie justice of God hath deser-
uedly punished vs.

This being past, Gods grace told me we must passe euer
that way, notwithstanding the plankes was narrow and
long. Then I, though I were afraid, followed her, she going
before me for my safety. But I had not gon thre steps, but I
saw Cerbeus the dogge of Hell with his thre heads, yelping
and gaping to devour me: at which sight all amazed, my feete
slipt, and straight he had me bythe hailes to teare me. Then
I cryed to Gods grace for helpe, who I knide backe, elspid me
in danger, and hearing me cry, Succour, Succour, she tooke
me up and in a moment delivered me out of that dungeon:
Then I remembred what Dauid said : Si-dixitsem motus est
per meus, misericordia tua Domine adiuuabat me. When I
said, My feete slipt, thy mercy O Lord did helpe me vp.
Now when Gods grace carried me in her armes, I feare
my shynesse wold hurt her aray, but I found it contrarie

Of the Wandering Kylng.

for her apparell was nothing spotted, and mine being soule
became faire, which made me much to meruiale. Then said
Gods grace. My sonne, like as the Sonne shineth into the
Dyars die sat, and yet returneth forth unspotted: even so doe
I without blotting my selfe, enter into thy sinfull soule, and
in a moment doe make it cleane.

Then ouer the high mountaines and ragged Rockes away
we walke, till we came to a crosse way, where Virtue
wished me to follow her, whose sayings when I called to
minds, it mase me wepe bitterly for my sinnes and follies
past. But when Gods grace, perceiued me to be weary, and
noyed with the sinnes that I found in that lothsome lake, for
pitty shre tolke me in her armes, and at the last shre shew
me the Schoole of Repentance, whether I must goe before
I could enter into true Velicite.

C H A P. III.

The Kyngh declareth how hee entred into the Schoole of
Repentance and of his entertainment there.

Next we approuched to the schoole of Repentance,
which was built vpon a high hill, environed with
a Rose named Humilitie: Gods grace called, and
out came Lady Repentance, in plaine apparell,
hauing next her naked skin a smock of haire-cloath, and vpon
the same a gowne of sack-cloth, girded together with a great
leather girdle, a kercher of course Canouse vpon her head.
With her also came two waiting-maids, named Sorrow
for sinne, and Confession of sinnes, both apparellled like
their Lady: the first seemed very sorrowfull and sadde, and
the second was bashfull and shamefast, and hung downe her
head. Then Gods grace spake to Repentance, and presenting
me unto her, said: Here is a Kyngh which I have brought
to thy Schoole, that he might forget the emill which he hath
learned abroad, and to be instructed in the good which hee

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mer yet knew: And being received into the schole of Repentance, I learned to live well, and forgot all the evil which I was caught in times past. And whereas before, I learned to leape, daunce, eat, drinke, play, hunt, whoredome, and to doe all villany and mischiefe: now I learned a new lesson, namely, to knæle, to fall, to pray, and to live well, flat contrary to all that I used in the Hallace of mortale felicity. Then Repentance said to Gods grace, that my Hat full of feathers, and all things else about me must be put off, and cast away. Then Repentance began to take off my toyot, and first she hurled my Hat of hautiness into the dungeon, then off went my girdle of Intemperance, whereunto was fixed my sword of Religion, which being broken in pieces, with my coats of vaine-glory, my vosen of lewde delight, and my doublet of ill desires, all were thadune into the lake, and there remained onely with me my shirt of lacunousnelle, the which also shee would haue pluckt ouer mine eares but I intreated her earnestly not to leaue me naked. So I was for a while excused, but not altogether: for said Repentence, except thou cast off all the apparell the olde man, thou canst not come to my Schoole. Then Repentance said unto me: Sonne, thou must enter in at this straight hole, whereout I came. But when I complained, and said, that it was impossible, because my head would not in, she said there was no other way or entrance into her schole. Then I comfidered in mynd what our Lord had said in the Cōpell of Mathew. The way is straight which leadeth to euerlasting life, and very few walke that way.

Now as I stood wondring at the narrow hole, I saw an old serpent enter in, who for lacke of roome left his skinne behind him, and presently returned all renewed, and young. Whereat as I meruailed, Gods grace told me, saying: Thus thou must doe. For in entring the Schoole of Repentance, thou must leaue thy old skinne behinde thee, and afterwards thou shalt returne a new man. This is it which the Apostle speaketh of, saying: Put off the old man, according to the first conuersation, corrupted with ill thoughts,

thoughts', and put on the new man, which is to be created according to God, in iustice and holinesse of truth. The old man is the affections of sinne, and the former euill life, which is left behinde in the Schoole of Repentance, and the new man is the good life which is meintly begun in holinesse and truth. As Gods grace was thus teaching me, I saw an old Eagle, beauteous, & thicke sethred fattering alost. This Eagle falling downe, dived tharevpon into a faire comynne theraboutes, and plentely returned young and lusty. Which mirrour made mee meruaille more then that of the Serpent. Then said Gods grace, as the Eagle is returned from the fountaine of water young and lusty, so shall thou after thou comest to Christ with sorow for thy sinnes, and confession of the same, which if thou doest, thou shalt receyue the first iuicency, which I gave the in thy Baptisme.

When Gods grace entred into the Schoole of Repentance before me saying I wil draw this in, for it is none but I that sheweth sinnes the way of repentance. With that she plucked me in, and forthwith I became an enemy to sinnes. Now therfore let no man glorie in himselfe, seeing it is Gods grace that goeth before mans will, and that by it meanes is made good. When I entred in after, and being a little haip in the passage wares wider, Gods grace plucking me in by the head, and Repentance thrulling at my feet. So then in passing thare at the narrows place, I left Lasciviousnesse my shirf behinde me, torn in pices, which she hurled into the dungeon, and all my body was scratched. Thus doth Repentance prepare her scholler, for if any by mouth wil confess his former sins, not having inward sorrow and paine griefe for offending God, and full purpose to amend his life, he wil greatly be assayed. For thinking to have Gods blessing, he shall be fure of cursing. But to my purpose, Repentance put on my naked body such apparell as ther her selfe did weare, which when I saw, I thought upon the Apostles, and that I thought they selfe as god mother, but hoping to come by Gods grace to the place wheres they are, I was well content to doe as they do.

CHAP. IIII.

How true Repentance begins in vs, and how the Knights
conscience accused him, what paines he had deserved;

It is true, that Repentance (as it ought) cannot be done without speciall grace from God. For the heart of sinfull men cannot change her disordinate life nor turne from their offences, nor prepare themselves to God, without the singular operation of Gods grace. The Doctors dispute daily, whether true Repentance taketh her beginning at loue, or at feare. This question cannot bee decided in few words: but to hit short, I say, it may begin at both. For true Repentance, being a worke of God, he may bring it as he list. But when it comes from loue, it is not ordinary or common, but meruailous. Look vpon the conversion of Saint Paul, of Saint Mathew, and the thare. But ordinarily God begins Repentance in vs by feare, as in the third booke of the Kings, when his commannded Elias to come out of his caue to remaine in the Mount before the Lord, and a mighty strong wind passed by, and rent the high billes and ragged Rockes before the Lord, but the Lord was not in the windes: After that came an Earthquake, but the Lord was not in the Earthquake: After that came a fire, but the Lord was not in the fire: After that came a soft wind, wherein the Lord was. In such sort, God sends to sinners, a wind of terror, to breake the mighty mountaine of pride, and the heart more hard then the Rocke, after that comes the troubling of the soule, after that comes the conscience, grudging the heart of the sinner and accusing him of his euill life; but yet the Lord is not there with his quickning grace: Neuerlesse, these be fore-runners to prepare the way of the Lord. For when the perverse will of man is mortified by seruile feare, and led almost to hell: after comes the sweet sound of Gods grace, which remueth the soule, saying: Lazarus come forth, This

is the boyce that giveth consolation at the hearing whereof
we may bee bold to repent in peace, with assurance of re-
mission of our sinnes. But it seemes that Repentance began
first in the night alone, and that miraculously: for he be-
ing in the filth of sinne, sobainely by Gods prouidence con-
fessed his folly, and loathed his lewd life he required helpe
and succour at Gods grace, who presently assissest him, and
brought him out of the sinke of sinne. But this manner of
conuerstion is not ordinarily used.

There are indeede certaine forerunners to the iustifying
of sinners, which prepare the way to Gods remouing of
quickeing grace, and offereth unto God a contrite spirit,
and a pure and upright heart, which manner of conuerstion
godly people shew vse. And hereof mastery the knight
to speake, purposing also to shew how it differeth from
Gods grace. When Repentance had thus apparellled mee
with hate and sacke cloth, I was set upon a woole, and then
Gods grace appeared unto mee with two women and one
man, which was a Preacher. Now one of the women held
in her right hand a sharp pricking Iron rod (called the gnaw-
ing of the conscience) in her left hand she had a red booke,
whereat I was afraid. For as she beheld mee, me thought
shee scathed me. The other woman was chaste, milde, &
gentle, holding in her right hand a booke of Gold, covered
with pearles, and she was called Remembrance. Gods grace
placed Conscience on my left hand, and Remembrance on my
right hand, the Preacher, Repentance, and her man (who
about me) and then commanded Conscience to open the red
booke, which when I perceiued, and sawe the booke written
with blood, declaring all my offences, with foriments unto
them belonging, for my following of Folly, I was amazed
and became speechlesse. When Conscience with her iron rod
toucht me, prickt me, yea p刺ced my heart, and cryed a-
loude unto me, saying. Behold thou wretch, view this booke,
and thou shalt see how thou hast lived, even against God,
and contrary to right and reason.

Thou hast bene proud, arrogant, ambitious, spitesfull at
others

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others prosperity, a prolonger of time, wrathfull, a backbiter, injurious, trayterous, hatefull, covetous of gold more then of God, gluttonous, wanton, shameles, a slaves-hunter, given to all vices, and hast transgressed all the commandments of God, leading a loathsome life, denying God, swearing & blaspheming his name, an hapious offender, a false witnesses bearer, a lyar, a desirer of other mens goods, disobedient to parents, cursing them and wishing their death. Furthermore, thou hadst neither faith nor hope in God, but rather in the force, riches, honour, and friendship, of thy kindred with their authoritie. I cannot reckon up the rest of thy sinnes, for they are uncountable. Very little care hast thou had of Christes merits, or of thy owne soules health, but alwayes yelding to Voluptuousnesse, filshynesse and iniquity. When Conscience had thus accused me, sorrow for sin fel bitterly a weeping, and oftentimes stroke her breast. Then Conscience shewed me what tormentes I had deserved for following voluptuous affections, and for loving them better then God. Then soughest, said she, to burne in hell fire that never quencheth, and to bee mipped with tormentes both of body and soule for evermore. Thy laughing shall be turned to weeping, the joy to sorow, the songs to cryes: yea, what paines can be named, but thou art like perpetually to suffer them, without hope of redemption? For this is the due reward of worldly felicitie, and following Folly. We thinke thee now, and tell me if it be in thy power to rid her from these grievances: Hearing my conscience thus speake, we thought I saw hell open to swallow me up, & with sorrowfull sadness I fell to the ground, before Gods grace spachly leste: but she had compassion on me, and bad me rise, the which I did, though hale in dispare, and to re-comfort me she opened the booke which Remembrance held in her hand.

of the Wandring Knight.

CHAP. V.

By the commandement of Gods grace, Remembrance read to mee the goodnesse of God, with his promises made to repenant sinners.

After Remembrance had opened her Booke : I perceived the letters were Gold and Azure, containing the great goodnesse and infinite mercy of God to repenant sinners, with faire promises annexed therunto. Then at commandement of Gods grace Remembrance read out of that Booke vnto me in this manner. Saint Paul writing to the Romanes, saith : Where sinne hath abounded, grace hath more abounded. He that mistrusteth the mercy of Gods, mistrusteth God to be mercifull, and in so doing he doth God great injury. For he denieth God to be Loue , and Power , wherein consisteth all the hope of pore sinners. For of his great loue, he sent his onely Son to take mans nature vpon hym in this World, that in the same he might suffer death vpon the Crosse , for the remission of sinnes. Consequently he promised for the loue of his sonne, remission and pardon to all pore sinners , so often as they required in faith, with an heauy and sorrowfull heart. Now God is as true of his promises, as he is of power able to performe them. And as he is of power, so will he doe whatsoeuer pleaseth him, God will pardon sinners their sins, who then can let him from doing it ? To whom God pleaseth or hath promised to pardon their sins, he forgiueth. The truth hereof is written in platyn wordes , and shewed by examples in many places of the holy Scripture , as well in the old Testament as the New. First, Esay saith: It is I myself, It is I my selfe, that doth blot out thine iniquities , for mine owne loue sake , and I will not haue thy sinnes in remembrance. For the loue of me (saith he) is not for the loue of thee, meaning my goodnesse and mercy , and not for the loue of thy merits. As if he said to all sinners in this sort. If thou

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thinkest that I pardon thy sins for thy merits sake, thou art deceived, and wallowest in despaire: no, no, but for my mercy and infinite goodnes I remit and forgiue. Thou hast no cause to despaire, for the least part of my mercy excedeth all thy sinnes. In another place ha saith by the same Prophet: Turne your selues unto me all the earth, and you shall be saved, for I am God, and there is none other besides me. What is the meaning of these words, I am god, any thing else, but that god is god and mercifull? If it be vnpossible but ha should be god, it is vnpossible but ha should be god and mercifull.

The same Prophet speaketh vnto every one of vs saying: Let the Inuidell leue his wayes, and the vnjust man his thoughts, let them turne to the Lord, and he will haue pittie upon him, for he is ready to forgiue. By his Prophet Jeremy hee saith to the people of Israel, that ha was wroth for their Idolatry, and many other sins, neuerthelesse hee said, turne Israel, thou Rebell, vnto me thy Lord, and I will not turne my face from thare, or as the Hebrew Text saith, I will not lay mine ire vpon thare, for I am (saith the Lord) holy and gentle, and keepe not mine anger for euer. By thy Prophet Ezechiel he saith, if the euill man repente him of his sinnes, and keepe my Commandements, doing righteously, ha shall liue and not die, neither will I haue his former offences, any more in remembrance. Doe you thinke (saith the Lord) that I delight in the death of a Sinner, nay, rather that he should turne from his wickednesse and liue. Repente you then and you shall liue. The Prophet David said, That from morning till night Israel hope in the Lord: what doth this signifie, but that the fauful from their Patiency and Birth, vntill their very death, haue hope in the Lord?

There is mercy in the Lord, and great redemption atten-
deth vpon him. In Iocel it is written. Turne your selues unto Lord, with all your heart, in fallyng, praying, weeping, sorrow, tearing your hearts and not your garments, so shall you be turned vnto the Lord your God, for hee is full of Clemencie, Mercie, and grace, slow to ire, and readie to for-
gine;

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gine: or (as the Hebrew text saith) such a one as repents him of euill, that is to say is loath to execute the punishment upon Sinners, which he hath denoumented and threatned. Micheas, the Prophet saith. What God is their like unto thee, which takest away iniquities and forgiuest sinnes, for the rest of thine heritage sake? He kappeth not his ire for ever but of his compassion and mercy will haue pitie vpon vs. He will put out our iniquities, and throw all our sinnes into the bottome of the See. What Sinner is there that hearing these words, hath so heauy a heart as to despaire seeing that god is more ready to forgiue, then the Sinner is to aske forgiuenesse?

Now let vs come to the new Testament, to try if there be not testimonies to the same effect. The Sonne of god, which is the infallible truth, spake thus to Nicodemus: god so loued the world, that he gaue his onely begotten Sonne, to the end that whosoever believeth in him should bee saued and not perish, but haue euerlasting life god sent not his Sonne into the world to condemne the world, but to the end the world should bee saued by him. To the Scribes and Pharisies which murmured because he did eate and drinke among Publicans and Sinners, Christ said: Those that be whole need not the Physician, but such as be sicke. Againe, I came not (saith the Lord) to call the iust, but sinners to repentance. Not as a Judge, but as a Physician: for such as languish in their sinnes came I into the world, not that they shoulde remaine Sinners, but to turne them from their sinnes, that being penitent, they might be made righteous: Likewise he told the Pharisies, that the Angels in Heauen doe more rejoyce in one penitent Sinner then in 99 iust persons, which need no repentance. God (saith Saint Paul) spared not his onely Sonne, for vs, but that he shoulde rather die, then we be unpardonned.

If god spared not his onely Son to die for Sinners, what thing is more precious vnto him, that he shoulde refuse to give them? And thereforee the same Apostle speaking of Jesus Christ, saith thus, we haue not an hgh Priest which can not haue compassion of our infirmities but such a one as in

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all points was tempted as well as we, sinne excepted. Let vs
goe then boldly to the seat of grace, that we may obtain mer-
cy & find grace in time conuenient. If I should rehearce all
the places of the scripture to this effect, the time would faile
me. Thus wee see then, none hath cause to distrust the god-
nesse of God, or to despair of the greatnessse of his sins, seeing
that God hath made so many faire promises to pardon the
penitent sinner; there be many examples in the old & new
Testament of the performance of Gods promises, as namely
to David, who committed both adultery and murther, he, euen
he, by sorrowing for his offences, and crying Peccavi, obtai-
ned mercy and pardon of all his wickednesse.

Manasses the sonne of Ezechias, restored the false worship
of God, which his father had defaced, and of an enill zeale to
infidelitie, he himselfe offered vp his own children in fire for
sacrifice. He persecuted the Prophets, and slew innumerable
innocents, amongst all which, he caused the Prophet Esay to
be lawne in paces. In the end he was taken by his enemies,
and led captiue into Babylon: but when he was in his extre-
mitie, he acknowledg'd his offence, and asked forgiuenesse of
God, by whom he was received to favour, & restored to his
Kingdome againe. The people of Nineve, whom God threat-
ned by the Prophet Ionas, vtterly tradestroy, for the multitude
of their sinnes, they repented and prayed, and so God forgave
them. The Samaritane also and the Cananite, notwithstanding
their horriblie sinnes, when they asked God mercy, he for-
gave them, Matthew, Zacheus, & divers other Publicans, vp-
on their repentance were received into favour. Peter that
denied his Master thre times, and gave himselfe to the Devil
if he knew him, when he wept bitterly for his sinnes, he was
received into mercy. The thre also vpon the crolle, being at
point of death, even this fellow, who liued vpon nothing
but robbery & man-slaughter all his life time, acknowledg'd
his horriblie sins, asked pardon, and God forgave him: yea,
he obtained more then he required: for Christ said unto him,
This day thou shalt be with me in Paradise. This is gods
proper ty, euen to give of his liberalitie more then men doe as
can

can aske. Saint Paul was a blasphemer and a persecutor o
Gods Church, & yet he received mercy. God hath set downe
such persons as examples for sinners, to the end they should
not doubt of his mercy: and to teach them that hee doth not
pardon offences for the merits of the sinners, which are
scarke nougat, euuen when they are best, but for his mercies
sake, which is above all his works. For so to imagin of mens
merits is destruction: if any thing be ascribed unto merits,
then for the merits of his Son Jesus Christ, & for his bitter
passion sake, let this be the conclusion, that albeit the sinner
hath committed as many sinnes as there be drops of water in
the see, or hands on the see shoure, yet he hath no cause to di
spaire, for though they be never so monstros and manifold:
yet the mercy of God doth infinitely exced them. For his
mercy consumes them sooner, then the fire doth burne by the
dry Doe. When I heard Lady Remembrance read these
words, I tooke heart at grasse, and recited a place written
in the Psalms of David, According to the multitude of the
griefe and sorowes of my heart, thy consolations haue re-
fresched my soule. And then falling on my knees, holding by
my hands, with sorrowfull countenance and compunction of
heart, resting wholly upon the mercies and promises of God
and the merits of our Lord and Sauour Jesus Christ, I
most humbly desired pardon for my sinnes, at the hands of
Gods grace. Upon which unsained confession of mine offen-
ses, and heart-griefe, handmaids of perfect Repentance, and
forerunners to the purpose, I received by the meane of
Gods grace, the benefit of the death and passion of our Lord
and Sauour Jesus Christ, to whom with the Father and the
Holy Ghost, be all honour and glory for euer and euer. Amen.

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CHAP. VI.

A Sermon which Understanding the good Hermit made vnto the Knight, vpon the history of *Mary Magdalene*.

 In the name of the Father, and of the Son, and of the Holy ghost, Amen. The great goodness and unspeakable mercy which hath bene vse in all ages and times, of our Lord and Saviour Jesus Christ towards all pore Sinners, are in many places of the Gospel made manifest, & clerly notisid: but chyly in the seuenth of Luke. Wherin mention is made, of a sinful woman, lewd of life, and of ill name, contumined, despised, & abhored of men, whom swete Jesus did not onely receiue to fauour, but also by inward & secret inspiration, drew her to Repentance, how and in what sort, heare and understand. The Gospele saith, that there was a Pharisie, furnished with false faith, and nusled with a baine opinion of holinesse: he was a great Doctor of the Law, & a renouned Iusticiary howbeit weake in faith, and yet very high minded. When our Sauour had one day preached and instructed the people, by his diuine and holy doctrine, exhorting pore Sinners to turne to God by Repentance, and pteining many Parables and Similitudes, as the Prodigall Child, the lost sheep, and such like, whereby he doth declare and signifie, that he is inclined to compassion, ready to haue mercy, and to receiue into fauour all repentant Sinners; the proud Pharisie prayed him to come in his house, and to dine with him. The god Lord which had taken vpon him mans nature, and was borne for the saluation of all, denied not this proud fellowes request, neither refused to enter into his house, although hee was ambitious, but down at the table sat the Sonne of God, made man for the saluation of men. Hee was conuersant among men, he did eat and drinke with men, he offered himselfe a helper to every one, shewing vnto all his godnesse, without exception of any. Now he being set at the table, there came

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came one unto him in shape like a woman, but in courage a man, who by the bruse of the whole Cittie, was counted a great sinner, and very ill-reputed of the world, & such a one indeede as every Body mocked and pointed at with their fingers. But yet in the sight of God she was in great honour, not because she was an haious sinner, but because shee was predestinated & elected of God, from the beginning, to raigne with him in his heavenly Kingdome.

This woman hearing by report the renoume of our Redemer, & that he shewed himselfe sweet and bountifull to all sinners, defending them against the malicious slanders and mockes of the proud and arrogant Pharisies, and promising to every one that believed in him, the Kingdome of Heauen: this woman was inspired both inwardly and outwardly by our Lord and Saviour Iesus Christ, to see and heare him preach. Then did shee by outward spach expresse, how she was inwardly affected and moued in minde, and seeing her soule soye sick and diseased, her heart full of iniquity and sinne, her Conscience defiled with all kind of vice, her selfe frustrate and void of all hope of health, and devylling how to recover this malady addressea her selfe to seek him who is the onely surgion of all sick soules, shee sought for grace at the well of Percy, and though she was a shamerall bairn, yet was shew received of him, which came into the world to save sinners. Shee came not pompeouly arrayed, nor yet came with a traine, shee came alone and not empty handed: for shew brought with her a box full of most precious ointment, of a sweet smell, representing the Faith, Hope, and Charite, lodged in her heart.

What could this be but the sweet smell of vertue? For what represents the box of Alabaster-stone, but holy faith, founded upon the true corner-stone, Iesus Christ, wherein is conseruened all vertues, and without which it is impossible to please God? Came she alone, being accompanied with Faith, Hope, and Charite, Humilicie, and Repentance? She entered the house uncalled, where was her physician, and putting apart all shame, which might hinder her, together with the

mockes

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mocks of the proud Pharisies, which sate at the Table, she craved comfort and health for her sick soule, acknowledging her griefe, and that being certaine he to whom she came, had power to helpe her. Unto this Physician she could not haue come without faith, she was not so bould and hardie as to looke Iesus in the face, but fell at his feete vpon her knies, lamentably weeping, and with the flood of her teares wash-
ing his feete, and wiping and drying them with her haire-
lockes; then she killeth them, and with her precious oint-
ment she anointed them.

All this while her voice was not heard, but her heart spake unto the true Sonne of God, saying: I haue no need to declare with my tongue my inward griefe, or to expesse the cause of my comming hither, seeing thou knowest the secrets of the heart. Unto this I come O Christ, for remission of my sinnes, offering to thee my sorrowfull heart for sacrifice. Surely this Womane working well weighed giveth evi-
dence that she was right hartily sorry for her offences. For her Christall eyes and her faire face, which was wont to be painted with costly colours, for the adorning of her beautie, to allure licentious Lovers, and to like voluptuous Worl-
lings, is now turned into teares. Her body which afore-time was given to delights, is now afflicted with lassing: her laughing, is turned into weeping: and as her life was wholly bent to please the world, so now it is more vehemently and earnestly disposed to please God.

With her faire flauen haire, which she was wont to keepe daintily, she hath dyed our Saviours feete: her sweetelips, wherewith she used to kisse her lovers, hath kissed his feete, her odouiferous ointment, wherewith she beautified her face in wantonnesse, hath anointed our Saviours feete. Now all this was a sure signe of Faith, Hope, and Charite, and thus you see how we ought to repente. Surely we shoulde doe according to Saint Pauls Doctrine, that every member which hath consented to commit iniquitie, shoulde be offered unto the Lord, as instruments of righteousness, to receive sanctification. As for example, to make the matter more ma-
nifest.

of the Wandering Knight

Hast thou bēne a drunke[n]ard? Welcome nowt sober. Hast thou
bēne a glutton? Now fast. Hast thou bēne prōud? Be now
humble. Hast thou bēne covetous? Now givaines. Hast
thou bēne wrothfull? Be now gentile. Hast thou bēne envious?
Be now charitable. Hast thou bēne traitorous? Be now
faithfull. Hast thou bēne lecherous? Be now in chaste. Hast thou
bēne blasphemous? Be now fearefull to speake any thing
but truth. And so consequently to every bille vice, lay a meete
medicine, which may serue for thy sicknesse, and expell the
poyson of sinne.

But now let vs see what may be thought and judged of
this Pharisie, who so lancely be sought our Lord and Sau-
our to come into his house. Surely he deemed, as he was, a
vaine gloriouſe Hypocrite. For when he saw the woefull
Worlitan faine at the feet of our Sauour, with her teates
washing them, with her haire wiping them, with her mouth
kissing them, and with her precious oyntment anointing
them, he blamed not only her in his heart, but also our Lord
for suffering her. Then the Lord took the sick woman, hea-
led her of her sicknes in the presence of this prōud Pharisie,
and withheld phisick from him, whose heart was wounded
to the death, with the darte of vain glory: then he wend him-
selfe frantick, and as one that had lost his understanding, not
knowing his griefe, nor what medecine would doe him good:
But what said he in his foolish heart: If this man (quoth
he) were a Prophet, he would quickly know what woman
this is that touched him: for she is a great sinner.

This Pharisie is of the race of the vaine, gloriouſe of whom
the prophet Esay speaketh in their persons saying: Come not
near me for I am cleare: or as another translation saith
Get thee hence and meddle not with me, for I am holier then
thou. Even so surely it is not unlike if the woman had come
near the pharisie, he would haue vſed these words, and haue
said: Stand back and touch me not, for I am hōly, but thou
art knowne for a hainous sinner. Certainly, true righte-
ousnesse, and holinesse hath compassion upon poore sinners,
whereas on the contrary, false righteouſnesse and hypocritie

The second part of the Voyage

hath them in hatred and disdaine. But let vs listen with what sentence this sond Pharisie was convicted and reproued by our Maister, to bee worse then this sinfull woman. The Lord then to them that hee was not onely a Prophet, but also the Lord and God of Prophets, answere the thought of the sond Pharisie, saying: Simon, I hane somwhat to tell thee. Then said he, Speake on Master.

A creditor (quoth the Lord) had two debtors wher of the one ought him 500. pence, the other but 50. now they both having nothing to pray, the creditor forgiues them the debt. Now tell me which of those debtors loueth the creditour most? Simon said, I thinke he to whom most was forgiuen, Jesus answered. Thou hast rightly spoken.

Our Lord in propounding this question, desired also to heale this pharisie. For it hee had denied it, Jesus would haue eaten none of his meat: These two debtors were Simon and the sinfull woman. The sinfull woman not onely by the iudgement of the standers by, but also by her owne confession acknowledg'd her selfe more indebted then Simon, and Simon lesse indebted then she, because he thought himselfe righteous in respect of her. The creditor is our Lord God, who lends and gives vs his gifts, both temporall and spirituall, to interrest, disburling to one five tallents, to another two, and to another one. Now then is signified by the iudgement of Simon, that the woman was most in debt to God, unto whom he forgaue most. And because she loued God better then Simon did, she deserved againe of him to be better beloved, in she did more god service to God, then Simon did, notwithstanding his meat.

Wherefore the Lord valued the loue and god will of this woman, and pleseredit besoys Simon, reprehending him of his arrogancy, and saying: Dost thou see this woman, whom thou iudgest more indebt then thyselfe? I entred into thy house, and thou hast not giuen me water to wash my feet, but she hath washed them with leaves, and wipt them with her haire, though water was easier to be found then teares. Thou hast not notkist my mouth, but she hath kiss my feet.

Thou

of the Wandering Knight.

Thou hast not annoynked my head with common Dyle, but
she hath annoynated my face with fine ointment.

So that by these signes thou seest that she loues me better
then thou doest. Therefore I tell thee, that many sinnes are
forgiven her: because she loued much. For to him is least for-
given, that hath least loued.

The Lord said this to beate downe the proud opinion of
the sond Pharisie, not that he was but little forgiuen, but
because Simon might know that he thought so. For truely
as who so committeth most sinnes, is most indebted to God:
so like wise is he that hath least offended. To conclude, both
the leste and the greatest stand in neede of Gods grace, bates
whom they cannot come of their owne strength and vertus.
As the greatest sinnes referreth to God the remission of his
sinnes: even so ought the iustest man to doe also. For there
is no sin which one man committeth, but another would
commit the like, if God, who made man without sinne, did
not keape him from sinne, as witnesseth Haint Austin. But
perchance one will say, I have not committed adultery as
this man hath. To whom I answere. Thou hast not had
such occasion ministred as he he hath had: and he hath not had
the grace to annoyd it as thou hast had. It was Gods do-
ing, and no will of thine, if thou hadst had no occasion nor
conuenient time, nor fit opportunity to fall into that sinne
Suppose thou hast had occasion offered, with opportunity
and all things fit, and yet hast restrained: Well, it is God
then that guided and governed this, that thou shoudest not
doe it. Acknowlede then the grace of God, as thou art
bound, because thou hast not committed such a sinne. For as
he, who hath committed most sinnes, is most indebted to
God: even so is he, who never sinned, Gods debtor. For
were not the grace of God his guide, hee would doe enough.
Now to our purpose. After the Lord had conuincid the Pha-
risie of his proud opinion, to comfort the sorrowfull woman
lying at his fete, he said thus: Woman thy sinnes are for-
givene thee. O joyfull voyce, O happy woman, that art
worthy to heare the sonne of God speake to thee, and forgiue
thee

The third part of the Voyage

thine thy sinnes. But those comfortable words of the Lord greatly offended the proud Pharise at the feast, who turned them to blasphemy, saying: What fellow is this that also forgiveth sinnes? It is apparent enough that he is a blasphemer: for to harden, and forgive sinnes belongeth only to God.

No doubt our Lord Jesus Christ was taken to be a very poor man, of him that requested him to dinner, and to those which were at the table. It was knowne that man could not forgive sinnes, but they believed not that Jesu Christ was God, and therefore say they: What fellow is this, that forgiveth sinnes? These feasters were sick of a deadly disease, which they neither knew, nor yet the remedy to heale and see them god. It is not a madnesse that such as are sick should fall a laughing at them that are sound and in god health: so did the Pharisees laugh at Jesus Christ, and the woman, who were not sick: or if she were sick, she acknowledged her sicknesse, and sought helpe of the Phisition. It is most true that man cannot forgive sinnes, but this woman which believed that Christ could forgive sinnes, believed also that he was God, and therefore able to forgive sinnes.

But why did not our Saviour Christ answere these murmuring Pharisees, and say: I am the sonne of God, when they asked the question, saying: What fellow is this that forgiveth sinnes? No, he let them murmur, and turned himself towards the woman, and said: Thy faith hath saved the, depart in peace. Though he heard him say vnto the Pharisees, these men murmur and esteeme me as it please them, nevertheless be thou assured that thy faith hath saved the, and therefore depart in peace, and enjoy full rest and tranquilitie of conscience, iustified by a lively faith, and fulfilled with loue. Let all sick soules that are laden with sinnes, if they will be healed, let them (I say) come in faith and assured hope to the true Phisition of soules, which is Jesus Christ, let them confess their offences with sorrow and weeping, let them wipe the face of our Lord with their herte, and they shal be restored, made whole, and recover their

Their health. Let your superfluous riches be given among the poore, and not spent in feasting, and pompons apparel. And after that the sinner with loue and liberalitie hath thought upon the poore, helping them in their neede, as well with god counsell, as with almes, bedes, and living as the rule of Gods word requireth he shall receive peace and quietnesse of conscience, and be reconciled to God the Father, for the merits of his deare sonne Jesus Christ, to whom be all honour and glory, soverain and euer. Amen.

CHAP. VII.

The Knight having heard the Sermon, received the holy Communion, and dinner ended, mounted into a Chariot, & was (by Gods grace) carried to the Palace of Vertue.

Great was the comfort I tooke by the Sermon of the god Hermit, wherfore I was desirous to know his name, the which I asked Lady Memory, who tolde me that it was god Vnderstanding. Then I received the holy Communion, which being ended, and thankes given to God, I meant to salute and gratifie him. But before we went to receive the holy Sacrament of the body and bloud of our Lord, and saviour Jesus Christ, I remembred the great loue of our Lord, which humbly tolde upon him our frayle and weake nature, for our sakes became accursed and suffered most bitter death upon the Crosse, to deliuer vs out of the bondage of sinne, hell, and eternall death, and to bring vs to everlasting life. I remembred also that loue which he shewed unto me in drawing me out of the stroke of sinne, wherin I was plunged over head and ears: so that I was not onely deliuered from my unspeakable sinnes, but also made a communicant of the mysterie of his diuine maiestie, by faith. And to the end it might please him to giue me grace to receive it aright, I prayed unto him on this wise.

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O sweete Jesus, and loving Redemer: I yeld thee
thankes for thy unspeakable loue, by which thou hast
purged mee from the filth of sin, and pluckt mee by thy grace
out of the darke dungeon of death. Behold, I reconcile my
selfe unto thee most heartily beseeching thee that thou wouldest
best vouchsafe (amongst the great number of thy benefits) of
thy great liberallitie to gine me grace to be a faithful pertaker
of thy precious body and bloud, represented unto me vnder
the vissible forme of bread and wine. O immortall King, I
am not worthy, I confess, of so great a benefit: yet I beseech
thee, as thou doest make the unworthy, worthy, and the sin-
ners iust, so make me worthy to receiue this holy, blessed and
heauenly Sacrament, to my soules health. Feed my soule, O
Lord, with thy spirituall body, and let thy bloud revive and
quicken my spirit. O make me (by the grace daily increasing
in me) a member of thy mysticall body, that I may be inclin-
ed within the covenant and blessing which thou madest
with thy Saints and Apostles in thy last Supper: communi-
cating unto them the holy sacrament of thy body and
bloud; and consequently that I may be of the number of
them, whiche according to the vowe and promise made in
Baptisme, doe live in faith, and by thy grace are received
into the compaines of Saints. Amen.

This prayer being ended, with all reverence and devotion
I received the holy Sacrament, and that being ended, we
went from the Chappell into a great hall, wher I met the
good Hermet Vnderstanding, whom when I had saluted, and
he mee, I thanked him for his good sermon. Then as wee
were talking, Gods grace said unto me, Sir Knight, I give
thee for thy Gouvernor this good Hermit Vnderstanding, be-
lieue his counsell, and doe what hee commandes thee. Then
I remembred my old gouernesse Folly, whom I left in the
bogge amongst Serpents and Toads. So I was very glad of
my Gouvernor, and gaue thanks to Gods grace: who from
the Table gaue mee drags to eate, and repeated unto mee a
place, written in the 80. Psalme of David, Open thy mouth
wide, and I will fill it.

Then

of the Wandering Knight.

Then having swallowed that which he gave me, I for-
gat the world, and made no reckoning of anything theron.
For all my desire was in hast to see the Pallace of true Fel-
icity. I desired death to be with the bulk in heaven. Dinner be-
ing done, the gates of Repentance were opened which were
narrow: contrariwise, as it appeareth in the first booke, that
the entraunce into the Pallace of Volupuouinosis was wide,
large, and great, but the end thereof was desperation and
destruction: as on the other side, the entring into the Pal-
lace of Repentance, is straight and narrow, but the end therof
is eternall life. For Repentance (as Saint Paul saith) lea-
beth the repentant to everlasting salvation. Then the gates
were open. I mounted vp into a Chariot of Joye, having
golden whales, and two white horses with wings daiming
the same. Gods grace gan vp first, and with her hand helped
me vp: then followed the god Hermit Vnderstanding, then
Memorie, Conscience and Repentance, but Gods grace gover-
ned all, who touching the horses with her rod, they mounted
up over the Mountaines which are above the earth. So we
passed through the region of the aire, where inhabiteh al the
wicked spirits, which watcheth to annoy such as would mount
vp to heauen.

And though I was greatly agast hereat, yet my trust
was in Gods grace, vnder whose wings I hid my selfe. I
trusted not in my Conscience, although it was at peace, nor
to Repentance, nor to Vnderstanding, but to Gods grace
only, who safelyleudivid me vnder her wings, as the
Hen doth her Chickins against the comming of the Knight.
Then shee commannded the wicked enemies to get them
hence, and they forthwith fled away, crying aloud: Now
hane we lost our Knight: loe he is mounted vp to the Pallace
of Virtue, in despight of vs all: Now he is escaped vnder the
wings of Gods grace. Being past this brunt, I hartily thank-
ed Gods grace of her godnesse, and on the sodaine I saw vp
on the top of a mountaine a godly Pallace. Now for that
loue engendreth familiarity, and familiarity breedeth boldnesse.
I asked Gods grace, what place it was: and shee tolde me it
was

The third part of the Voyage.

was the Pallace of Virtue. It was so high that it reached even to Heauen, and about it were seauen faire Towers of Alabaster. In the first dwelt Faith, in the second Hope, in the third Charite, in the fourth Wisedome, in the fifth Justice, in the sixt Fortitude, and in the seventh Temperance.

In the first Tower, Gods grace shewed me Faith, which waited for our comming, more unto whom I might pertene the Pallace of true Felicity. which that I desired. Lady Memory to put me in minde in the morning of seeing that gallant City. Whiles we talked thus, our Chariot arived at the Court, where Lady Virtue with her Daughters, Faith, Hope, Charity, Wisedome, Justice, and Temperance dwelt. At the first sight I knew it was the same Lady Virtue, which aforesyme had so wel admonished me, to whom I gave to eare. Then reverently upon my knees lamenting, I cried her mercy for conteyning her counsell, and following Volupuousnesse. Wherewith she made me arise, and in token that she tolke ingood part my recantation, she sweetly kissed me, and bad me welcome. So with great joy, accompanied with Gods grace, true Understanding, quiet Conscience, and unfaulnes Repentance, I entred into the Pallace of Lady vertue.

Thus much for the second part of the Wandring Knights Voyage.

THE



THE THIRD PART

of the voyage of the Wandering.

KNIGHT.

CHAP: I.

The Knight declareth the great good, the solace and the pleasure, which he found in the palice of Lady Virtue.



If I had a thousand tonges to tell the truthe of all the god & pleasures, which I found in the Pallace of Virtue: and if I liue a thou and yeres to report this matter, all were too little, in every poynt to decipher it: for it consisteth not in Angelicall knowledge, much lese in mans wit, wholy to comprehend so notable a misterie, none knows it but he who hath proved it. Now may be sure that there are not, as in the Pallace of worldy pleasure chambers hanged about with like Tapery and euery corner sumptuously and superfluously adorned. No: but there were historyes of the old & new Testament to view and marke. I found not their cosers full of gold and siluer, cuphards of plate, presses of silkes, al manner of Hercerye, warre, neither dainty dishes, delicated drinke, bawdy songs, wanton Musick, the Lady of loue, her son Cupid, nor any thing that worldlings imbrace, but I found a thing far surpassing all that is in the world.

This god, this joyfull, this comfortable, this unspeakable, this incomprehensible thing, cannot bee named worthily enough: but god and bad he is called God, even he, who is the onely soueraigne god aboue all things, reasonable, and unreasonable. Peradventure you will say this is strange newes, that you sir Knight shoule say God, in the Pallace of

The first part of the Voyage

Verue. How is it strange? seeing he is every where, not only in heauen, but also in earth, and in hell. Truly. I confess that God is every where, but I deny him to dwel every where, and yet I know that by his power and inuisible presence he is euerie where, though not every where by the fulnesse of his greatnessse, and his gifts: it followes then that he dwelleth every where, I pray you what profiteth it the damned, that he is in hell, by his power, justice, and vengeance? Truly by such presence of God, they haue no joy, no consolation, no benefit nor felicity, for that all are cursed in whom God dwelleth not by his grace, whatsoeuer they bee, be they Kings, Princes, or Popes, who haue all other riches and delights in the world. But all they that haue the grace of God are happy, or at least wise in hope, though they live even in a loathsome prison, and are pover than Lazarus, which desired to bee refreshed with the crumps that fell from the euill rich mans table. Now, when we pray to God, we say: Our Father which art in Heauen, for, that is the place where God gives the enjoying and possession of himselfe to his elect, and that is their dwelling, prepared by the grace of God. That is it that God spake of, by the Prophet Bay, saying: Heauen is my seate, and earth is my foot stole. Forasmuch saith God, as I dwell in mine elect by grace, I will humble at my seate those that loue Voluptuoues, rather then their maker. In the booke of Wisedome, it is written: That the seate of wisedome is the soule of the iust, God is wisedome and the iust soule his seate. God is in euerie place where he dwelleth, but he dwelleth not in every place where he is. This is most true, though meruaillous, for the euill are alwaies where God is, but yet God dwelleth not in them.

Whersoever the wicked are, they cannot hide themselves from God, & yet they are not dwellers with God, nor God a dweller with them. They are where God is: as the blinde man in the light of the Sunne: The light is not in him, because he hath not the use of it. But the godd are alwaies with God, and God dwelleth in them, as in his Temple, Saint Paul

of the Wandering Knight.

Paul saith. That the Temple of God is holy. And therefore if ye live as he commandeth you, you are his Temple: and God himselfe saith, I will be in them, I will walke amongst them, I will be their God, and they shall be my people. Now therefore you see that although God be every where in his power, yet he dwelleth no where, but where he is by grace. It is plaine, that where vertue is, there God inhabiteth by grace, which is the only consolation of all reasonable creatures. Is it possible that any man can finde in heauen or in earth, such soueraigne god as is in God, who is the most excellent and chiefe god, and the true joy of all reasonable creatures? How can that body fail in any godnesse, which hath God by his grace resting in his heart, who is the only authour of all godnesse, and the giner of all true joy and perfect felicity?

But some will say that they see god people in the world, oftentimes suffer misery, depriv'd of their gods, and put by the pleasures of this world, which appeareth in the sadnesse of their countenance: for they seem'd to be conceiv'd with sorrow, and as it were to labour and traunale in heauiness, as a woman in child-birth. I confesse it to be so, but yet if you say that they are not furnished with all god and true joy and felicity, you erre greatly. For the soueraigne god which is God, dwels in the iust soule for evermore: although soothly worldlings say in their hearts and thoughts: Can it be that those miserable men, which are afflict'd with pouerty or imprisonment, have more possession of true felicity, then we that wallow in wealth, and are without want of any worldly pleasures? But they consider not that true joy consisteth in the soule. But be ye sure, that as the soule is the most pretious part of the body so ought the godnesse of the soule to be greater then the godnesse of the body. The joy of the iust and righteous is more inward then outward, for all his godnesse is in the soule: as the joy of iust worldlings is outwardly in the body. This iust man suffereth outward extremities, but yet inwardly he hath more joy then the vngodly man. And though the iust man, being alwaies afflict-

The third part of the Voyage

listeth, maketh shew of sadness all his life time, yet at the houre of death their joy and consolation appeareth, with hope of eternall life: wheras contrariwise the worldling goeth his way with grudging and despaire. The iust man esteemes gold and siluer to be coloured earth, worldly wealth and voluptuous feeding, to be famine and filth: honour, dignitie, and delight, to be smoake, which the aire consumeth so dainly: to be shrowd, he maketh all the world nobetter then an exile: and although his body be detained here for a season, yet all his thoughts, cares, desires, and meditations, are conversant among the orders of holy Angels, and the happy assembly of Saints in heaven singing Psalmes and praises incessantly. So that whatsoeuer we esteeme euill in this world, God turnes it to god. For he makes vs rejoyce in tribulations, taking them for medicines to purge our corruptions, and not accounting our persecutors as our enemies, but rather as helpers to salvation.

The iust man esteemes simple fare sufficing nature, better then abundance of delicate or expresse drunkennesse, or gluttony. They take more pleasure in knelling praying, and fasting, then worldlings doe in dauncing, and singing wanton songs. Finally, that they doe or suffer, God turnes it to god. And therefore Saint Paul saith. That all things turne to the god of those that loue God: The eye never seeth, the eare never heareth, the heart of man never understandeth the great godduesse and the joy that God bringes into the body, when he commeth, by grace, to dwell in it, only he that hath had experiance once knoweth it. Worldlings doe wonder to see the iust man weape and lament, to suffer tribulations, and to be deprivied of all worldly pleasure, they esteeme the gods of this world to be the true felicity: much like unto a blind man, taking vpon him to judge of colours. For they compare false felicity and worldly wealth, with heauenly riches and perfect happiness, whereas indeede they are but shadowes. Nothing displeaseth the elect more then sinne, and that which leadeth to sinne: nothing pleaseth the elect but God, and that which leadeth to God.

As concerning the soule, no man can devise, if he have sinne, and loue vertue, but that he had rather lose all that is in the world, then lose vertue, and suffer all manner of torment, then to commit sin: he had rather descend into hel with vertue, then mount vp to heauen with sinne. For where vertue is, there is quietnesse. Contrariwise, where sinne is, there can bee no rest. Let every one therefore labour to lose worldy happiness, if he meaneth atchieue vertue, wherein consisteth so much godnes. But many make no count to come thither, and so care not for louing vertue, because indeed they know not Vertue. Wherefore Understanding describeth her, & her seuen daughters, namely Faith, Hope, Charity, Wisedome, Justice, Fortitude, and Temperance, in manner following.

CHAP. II.

The description of Vertue.

VERTUE, according to the definition of Saint Austin, in his second booke of Free-will, the 18. Chapter, Is a god quality of the soule, whereby a man liueth rightly, and committeth none euill, which thing indeed is the onely worke of God in man. By the soule hee understandeth in this place the superiour part of the minde or soule wherein consisteth reason, iudgement and wil. The inferiour part we call Sence, which is common to man and beast. Now that is called in Latine Mensus, and is not a part of the soule sensitive, which is the inferiour part, but it is that part of the soule, where reason and understanding doe sit, which is the superiour part. By the soule then wee do meane the Free-will, of man, which is nothing else as philosophers say but the francke iudgement of the minde, and will. For when wee say, Free-will, we vster and pronounce two words, namely, Frewill. It is termed Free, because that freely and without constraint, the will worketh his seales at liberty,

The first part of the Voyage

And it is called Free-will, because of the iudgement of the soule. Therefore Free-will is in the superior part of the soule, for thereby we differ from bruite beasts, who haue a sense as well as we, but no iudgement of Free-will. Now then we say, that vertue is a godly qualitie of the soule, that is to say, of Free-will: for Vertue qualifies Free-will, dispe-seth and prepareth it to doe and will well, neither of which can be done without the ayde and grace of God.

The second part of the definition is: Whereby a man liueth rightly. But no man liueth rightly, unlesse he liue iustly, no man liueth rightly, without vertue, Ergo, no man liueth iustly without vertue. Who so liueth rightly liueth well, and who so liueth well, if he continue in so doing attiue the true Felicity. It followeth then that by vertue we attiue true Felicity, for Vertue prepares Free-will, which is corrupt and depraued, and therefore vnapte either for well-willing, or well doing: but the grace of God reserving it by Vertue, it is made capable of perfect blessednesse.

The third part of the definition is: And committeth none euill: wherein is comprehended the excellency of Vertue, and great godnes, by the which none can doe ill. Men may abuse all the goods, al the arts and Sciences in the world, as indeed very often they are ill vsed, as with money, wine, and women, but by vertue they be never abused: Who vseth Vertue he doth the workes of vertue: Who so vseth the deads of Vertue he doth well, and if by Vertue none doth ill, thou oughtest rather to lose all that is in the world, then to lose Vertue, seeing he excels in godnesse all things in the world. The fourth part of the definition is: which thing indeed is the onely worke of God in man. Vertue then is a worke of God in vs, as witnesseth Saint Austin, vpon the sentence which is spoken in the 118. Psalme: I haue done iudgement and iustice Justice (saith he) is a great Vertue of the soule, comming from the grace of God, which none but hee worketh in man. I haue done Justice: and therefore when the Prophet speaking in the person of the Church, so saith he: he meaueth not that he hath done the vertue of justice of himselfe, which passeth

of the Wandring Knight.

passeth mans power to doe, but he referreth it unto God, whose he affirmeth it to be. By these wordes then of Saint Austin, it appeareth plainly, that justice in man is no worke of man, but of God. Wherefore Peter Lombard upon these wordes of Saint Austin concludeth and saith. That vertue is not the cause of free-will, nor of any affection of the soule comming from free-will, but he saith, by that vertus free-wil being depraved, evill, corrupt, is helpe and indued to godnesse: and so you see, that by vertue, which he saith is Gods grace, pretending and preparing the will to will well, procureth the god affection of the soule, and afterwards doe follow god workes, and an honest trade of life. To make it the more manifest, he gutes similitude. As the raine (saith he) moistneth, the ground to make it yeld fruit: and yet the raine is not the ground, nor the ground the fruit, even so (saith he) into the ground of our soules, that is to say, the frē liberty of the will, the raine of Gods blessing is poured, that is to say, Gods grace is inspired, which liuorozeth the will of man to make him fruitful, to will wel, according to the effect of Gods inspiration, which is his grace working in vs, to the end we should do well. And therefore all the god worke that we doe, or can doe, are to be attributed unto Gods grace, by whom our will is prepared to will and doe well. This grace engendreth god motions in the soule of man, and these god motions are a chiese gift of grace to man, as namely, by Faith to beleue that Christ is the true son of God: by Love and Charitie, to loue God and our neighbour: and so of all other vertues, which are the god motions and gifts of Gods grace, working in vs, to the increase of more vertue, yea, to the possession of eternall life. It is apparent then, that vertue is the gift of Gods grace, working in our will to make it will and doe well: and therefore say we, that Faith, Hope, and Charitie, being diuine and godly vertues, are the workes of God. Some there be which say that vertue is the well being of the naturall powers and abilities in man, inward only, but not outward, that is to say a perfect affection of the soule, which God procureth in man, and not man in him selfe.

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selfe. For although such motions seeme to be motions of free-will, yet they cannot be such, except God bough'te of his working grace to sanctifie the will, and to make it capable of such god affections. These two opinions recited by the master of the sentences, in the second booke, and 27. distinction, I refer to the judgement of the Reader, and alow them so far forth as they both agree, that Virtue is a worke of God in man, and not of man in himselfe. But yet they differ, because the first saies, that Virtue is not a moving of the soule, for that it is the onely working of God, without man, and of mere grace: The other opinion saith that Virtue is a god motion of man, not comming of God in man: I dare not judge rashly in so high and secret a mistery, and therefore I appeale to the determination of the learned. It sufficeth to know that Virtue is a worke of God in man, and not man in himselfe, and in this poynct, as both opinions doe consent, so I approue them to be true.

CHAP. III.

The description of Faith, and how we ought to beleue in God for our salvation.

Faith is a vertue, whereby we beleue that which we see not. When it is said that Faith is a vertue, it is most manifest that Faith is the pure gift of God, whereby we beleue that which we see not. But yet it followeth not that we shoulde beleue all that we heare and see not, but this is meant onely in things touching religion, and the true worshiping of God. Faith is properly of things not apparant, for apparant things haue no faith, but a certaine demonstration, as when our Lord saide to Thomas, Because thou hast seene, thou belieuest. Yet Thomas beleue more then hee saw, a man, and hee believed that the same man was God also, which hee saw not: for hee said, Thou art my God, and my Lord. In this consisteth the me-
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rite of Faith, when a man at the commandement of God, believeth that thing whiche he seeth not. To belieue (saith Saint Austin) is to think upon a thing with consent to that thought, as when thou thinkest the sonne of God was borne of a Virgin, and tooke mannes nature upon him, and consentest to that thought, it is properly called beliefe. This thought may come often by seeing, and often by hearing. And when Saint Paul saith, that Faith cometh by hearing of the word of God, hee understandeth that by hearing, Faith comes into the minde and thought, if we consent thereto. For wee may behold a Preacher, without consenting to that he saith, because men doe not alwayes belieue what the Preacher speaketh, so that the consent, wherein consisteth the perfection of Faith, comes of the meere gift of God, and not from seeing nor hearing, but from the light of grace, speaking in the soule of the belieuer, belieueng the principall truth, which is God, in working in him and agreement with that soueraigne truth above all other things. So that Faith is a foundation unmoveable: our Lord Iesus Christ who is the only foundation of true blessednesse, dwelleth in the hearts of the belieuers; and so long as Faith is in man he shall bee sure not to perish, but Faith without Charity is no foundation, because such faith is vaine and unprofitable.

Faith then ioyned with Loue or Charity, beloues to good Christians: & Faith without Loue belongeth to euill Christians. It is necessary therefore that wee note the difference in these thre sayings or speeches, namely: To belieue a God, to belieue of God, to belieue in God. To belieue a God, is to belieue that he is the only true God, so the diuels doe belieue as well as the euill Christians. To belieue of God, is to belieue that all is true whiche God saith, & so belieue the euill Christians as wel as the good, unlesse they be heretikes. But to belieue in God, is to loue God, and in belieuing to ioyn thy selfe to God, by loue and obedience, incorporating the with his members, that is to say his Church.

This Faith iustifieth the sinner, and this Faith being knit with Loue and with Charity, begins to doe good deeds, which

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cannot be done without Loue. The Faith which euill Christians haue, is indeed a qualite of Free will but it is not knit with Loue and Charity which is the bond of persuation and the life of Faith as Faith is the life of the soule. And yet such an unshapen Faith, being naked and boide of Charity may be termed a gift of God: for that the euill man may haue some gift of God: but that cannot properly be called vertus, because that by vertue we leare to live rightly: and so that the Dunces and euill Christians doe live wickedly, it is a signe that the Faith which they haue is dead, and therfore is not properly Vertue, nor yet a worke of Vertue. If thou wil then haue thy faith to bee good and wholesome, it must haue fourre properties, that is to say, it must bee plaine and simple, it must be whole and sound, it must be constant and unmoveable, it must be quicke and lively. Touching the first, that it must bee plaine and simple, that teacheth the thynch wch in effect, that thou must believe the Word of God simply, and whatsoever is therein contained, without inquiring into Gods miscall matters by humane reasons: and simply believing in thy heart that every thing contained in the holy Bible is most true. Secandly thy Faith must bee whole and sound, that is, thou must not take part with heretikes, or cleane to the erronious opinions of the enemies of Gods truthe: for this is no god Faith. And therefore for a testimony of thy faith, be not ashamed to make open confession in the congregation of thy belife saying with the fellowship and communion of Saints, I believe in the holy Trinity, and as the holy Church founded by Christ, wherof he is the head, hath taught me, so do I frame my faith: Thirdly, it must be constant and unmoveable, that is without doubting, for any reason of mans braine that semeth contrary, nor for any temptation, promises, or threatnings, either of torment or of death. And let not the obstinacy of such as infect with the vaine pleasures of this life, although they live most joyfully, allure the to cleave to their opinion, which is flat heresie: for that is a worke of Dathans, wha wholly possessesthem, and can change himselue into an Angell of light, to deceiue the simple

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Simple and innocent, whom God permits to be tempted for the tryall of their constancy. Not that he is ignorant of the issue but because he would haue it appearē in others, that he crownes vs with glory, for our constancy and perseveraunce. This is clārely set downe by Moses in the 13. of Deut. and by S. Peter in his 2. Epistle, Chap. 2. & by our Sauour Iesus Christ in the 24. of Matthew. And though we live in the latter times, when many sects doe abound, and vertue and truth in many places doth saile: yet let vs listen what our Sauour saith: *Whosoever belieueth to the end, shall be saued.* Fourthly, and lastly, thy faith must be quicke and lively: that is, it must be linked with loue and charity, which is the life of faith, as the soule is the life of the body. And therefore abuse not thy selfe, as some doe, saying: I haue faith, and I shall be saued, whatsoeuer chance. So, no, assure thy selfe, that if thy faith be not quickened with loue and charity, it is nothing worth, & therfore unable to atcheine true blessednes, as S. Paul well noteþ in the first Epistle, the 13. Chap. to the Corinþians, so, when our Lord in the Go'pelle attributeþ saluation unto faith, and S. Paul. iustification: this is to be understood of an holy, lively, and Evangelicall faith, working with loue and charity. Likewise, our Sauour saith in the Gospell, that he which belieueth and will be Baptised, shall be saued: that is meant of such a faith, as loue quickeneth, & charity reuiueth. The holy scripture in many places expresteth, that none shall be saued, unlesse hee obserue and keepe the commandements of God. Now none can keepe the commandements without loue and charity, Ergo, none can be saued without loue and charity. The summe and effect of all is this, that whosoever renounceth sinne, and embraceth a quicke and lively faith, and liveth in loue and charity, he cannot perish, but shall find in the end perfect and everlasting felicity, in the kingdome of heauen.

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CHAP. LIII.

The declaration of Hope, and how wee ought to hope in almighty God.

No. 3. Of this (Sir Knight) know this, that Hope is a vertue, whereby both good spirituall and eternall are hoped for. And as Faith is of things not seene, so is Hope also. For Saint Paul saith, Hope that is seene is no Hope, because we haue possession of it already. It is common to Faith and Hope, to bothe things vnsene: and yet Hope is distinguished from Faith, not onely by name, but by reason. For by Faith we belieue as well evill things as good, that is Heaven as hell. We belieue that adultery is a very wicked sinne we belieue also Charity is a very good thing: all these things good and bad, we belieue, but we hope onely for good things, and not for bad. Againe, Faith is of things past, present and to come. For we belieue the death of Jesus Christ, which is past: we belieue also that at this present he sits at the right hand of God the Father in Heauen, and wee belieue that Christ shall come to iudge the quicke & the dead. But vnder correction I thinke that Hope is of things present: as when I hope that I am in Gods fauour: and of things to come, as when I hope my sinnes be forgiuen me: and of things to come, as when I hope to haue eternall life. This is true that Faith hath an eye generally vnto that which is spoken in holy Scripture believing that all the promises, without exception, which God made, shall be accomplished without descending to particular or speciall persons: but Hope applieth vnto her selfe those same promises, waiting for the accomplishment of that which God hath promised. And therefore it is requisite for assured salvation, that thou belieue thou shalt be saued, but to hope so is not sufficient. For saith in it selfe, importeth an infallible assurance & certainty of things, as when we firmly belieue all the Articles of our true and Christian faith, and all things contained.

ned in the holy Scriptures, to be more certaine then man is man: but the hoping of it is not so requisite. For if we have a firme affiance in the goodnesse of God, touching our saluation and doubt not a whit of the remission of our sinnes, it is enough. There be two degrees in Hope which are two contrary extremities. The one being the most highest, is the infallible assurance of eternall blessednesse: The other being the basest & lowest, is to despaine of salvation. Betweene these two extremities consisteth Hope. But the more that man approacheth to the highest extremity, which is an infallible assurance of eternall life, and the more he rejoiceth from the lowest extremity, which is desperation, the more perfect is in hope. It sufficeth the hoping man, that believeth and loues God, that he hath a firme affiance and confidence, that God of his god grace will give him whatsoeuer he hath promised to his elect, hoping that hee is of their number. So it is necessary requisite, that we have a perfect & infallible certainty of our salvation. Now for that in the definition of Hope, it is said, that by her we hope & looke for the eternall goodnesse, it is to be noted, that Hope hath two obiects: the first the perfect enjoying of his presence the other is all the necessary meane, to come unto the clare seeing and enjoying of God: and these meane are the remission, the helpe of Gods grace, Faith & faine, and charitable deeds, and agreeablenesse unto God. Now all that we hope for we ought with prayer devoutly to crave of God, as his kingdome, the remission of our sinnes, iustification, increase of grace and vertue, deeds of Faith and Charicte. But concerning goodes temporal, so farre much as we may use them well and ill, they may be said to hinder the salvation of man, rather then to further it. And therefore the good Christian ought not to askethem nor couet them excessively: indee so much as will necessary serue him for sustenance in this life, he may lawfully aske and hereby the way, it is a lesson worthy the learning, namely: that it is necessary for vs to doe godd workes, because it hath pleased God to enrich vs with goodes, which godds ought well to be employed. Now unto him properly belongeth the mer-

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rits of the workes which he worketh in vs. For all our good workes are the gift of God howbeit he doth not deny vs his grace, whereby we consent to doe the good workes which he onely moueth in vs.

And therefore every one ought to the uttermost that he is able to doe good workes, considering that they come of God, who is the authour of all good workes, & without whom we are not able to thinke so much as one good thought, much lesse doe a good deed. For otherwise to hope in doing ill to go to heauen, without good workes springing from a firme Faith, is not Hope, but a flat presumption. And therfore thou oughtest to enforce thy selfe to doe good workes, hoping that thou and thy workes may be acceptable vnto God: neverthelesse, thou must not in any case trust, vpon thy merits or good workes but altogether to the infinite goodness of God. For otherwise thou fallest into that curse which the Prophet speaketh, saying, Cursed is the man that trusteth in man: and contrariwise, happy is the man that trusteth in God. We ought alwayes to doe well, to delight in well-doing, and to hope in the goodness of God, that he will give vs that which he hath promised. But this Hope ought to bee firme, and as an anchor constantly to hold thy conscience, that by the floating of temptation it move not. But some will ask by what testimony or witness can the conscience rest assured of remission of sinnes, of Gods adoption, and of heavenly blessednesse. I answere, Saint John saith. There be three things that give witness in earth, that is, the spirit, water, and blood. These three testifie unto the spirit of the heleueing man, that Ch^rist is the infallible truth, who fulfilleth in the heleuing man the whole summe of his promises. The first witness then that alreadeth man in Hope is the precious blood of our Lord Iesus Christ, which was shed for the remission of our sinnes. The second witness is the water of Baptisme, by the which also our sinnes are forgiven. But these two witnesses put not the conscience in full and perfect Hope and assurance. And therefore there must be annexed vnto them a third, which third is, the holy spirit, which beareth

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beareth witness without spirit, that we are the sonnes and
heires of God. ~~At~~ he so hath not this witness, he cannot be
assured of his salvation. The witness of the holy spirit in
man, if thou aske me what those woorke sare, I answere
the, that they are these, and such like that follow, namely.
Sorrow for sinnes. Hated of all things which displeaseth
God, and are contrary to his Commandements: taking
pleasure to rane and heare Gods word, mourning for thy
imperfections, and sure Faith, Hope, and Charite: and af-
fection: desire, intent & purpose to loue God above all things,
and to doe thy endeavour to fulfill his commandements.
For all these things springs not from the corrupt nature of
men, buttis his heart bee mystaken with the dew of Gods
grace: without the which we sole not knowes any good
affections, nor desire to doe good woorkes, which are signes of
the presence of the holy Ghost in us. Wherefore we ought
with sighing to pray unto God, and to beseech him most
humbly that it would please him of his unspeakable pity, to
send us his holy spirit, which may assure vs of the redemp-
tion of our sinnes: to bouchsafe his heavenly adoption, and
the injoying of everlasting blessednesse. And thus much con-
cerning Hope. Now let vs speake of Loue or Charite.

CHAP. V.

The description of Loue or Charite, and how wee ought to
loue God, and our neighbour.

 Charite is a vertue, by the which God is loued
for the loue of himselfe, and our neighbour for
the loue of God, or in God. It is said in the first
part of this definition, that Charite is a vertue.
Let vs see how: certainly Charite is the excellentest vertue
that is, even the mother and nurse of all the rest. For he that
hath not Charite, hath nothing in him to obtaine everlasting
life. This Charite is given when the holy spirit is giuen. For
the holy spirit being resident in the soule, makes vs to loue
God.

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God for the loue of himselfe and our neighbour for the loue of God. To loue God for the loue of himselfe, is to loue him for his owne sake, and because he is God. And that is truely done thre wares, that is to loue God above all things entirly, above all things orderly, above all things preciously. The will declare these thre wares of louing God the more plainly, that every one may know how to loue God.

To loue God intirely, is to haue a good will to God and to reioyce greatly that he is such a one as he is: But for the better understanding hereof, it shall not be amisse to shew what it is to loue, to loue is nothing else, but to iush well to every body: as when I loue a man, I wish as well to him as to my selfe: So in there are two maners of loue. One is called the covetous loue, as when a man loues any thing for his owne profit sake & in such sort men loue their horses, their victuals, and all other worldly necessaries. The other loue is called the loue of friendship, when one loue a thing for the loue of it selfe, without respect of particular profit: as when I see a man well, I take pleasure in him, and with that the vertues which are in him, may not onely be continued, but also encreased in him, and this doe I, beynge to him well affectionated, and louing him with delight.

There is not in God any god that is not like himselfe. For his might, his wiſdome, his mercy, his riches, and his goodnesse are heauenly as he himselfe is, who is all wiſe, all iust, all mercifull, all rich and all mighty. So that we loue God above all things intirely, when we reioyce and be glad that he is as he is, without regarding our proper profit or honour. Thou oughtest not to loue God with a covetous loue, that is, thou must not loue God onely because he giues the all things profitable for the: for in so doing thou louest thy selfe better then thou louest God. If thou loue God rightly, he will reward the greatly: but this loue must be ſingle and it must be pure, and not depending upon another thing: for who ſo loueth God for gaine, loueth him but as his horſe, in whom hee delights, because he ſerves his turne. God ought to be loued louingly, without respect of particular profit.

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But thou maist aske me a question, May I not loue God to this end, and vnder this condition, that he may giue me heauen: which is the principalle thing that man can wish for; after this life? the Doctoris say no, if we consider well of the thing beloued, which is God: for in so doing, thou louest thy selfe better then thou louest God. Thou maist come to heauen by this meanes, as namely, by keeping his Com-mandements, by giuing almes, and by doing other god deds, and yet giue God his due and singule loue. Now these things are not Charity it selfe, but the workes of Charitie. Will say then that God ought to bee loued in doing god deds, and in keeping his commandements: but this loue ought to be entire, without respect of profit or reward.

To loue God orderly aboue all things is to refer thy selfe and all thy gods to God: so that all which thou louest, wilst doest, and leavest undone, thou oughtest to loue, to wile to doe, and leaue undone, for the loue of God and his glory. Thus referring all to the honour and glory of God, thou louest God aboue all things orderly, and accomplishest as much as in the lyeth, what is written in Deut. and in Saint Mathew, where it is said, Thou shalt loue the Lord thy God with all thy heart, with all thy soule, & with all thy strength: for what other thing is it to loue God with all thine heart, with all thy soule, and with all thy strength, but to refer all things to God, & to his glory, all our thoughts, all our words, all our worke, all our purposes, and all our intents? To loue God therefore aboue all things orderly, is to refer to God & his glory your selues, and all that is within and without vs, which we cannot well doe, if our thoughts, if our words, if our worke, be not god and acceptable vnto God.

To loue God preciously, is to loue him so dierely and so much to vs, & of him that for no cause thou wouldest loose him, nor his loue: but wile rather to loose thy goods, thy lands, thy limbes, thy life, and the loue of the wold. This indeed is to loue God louingly, where without respect of profit wee referr to God and his glory all that wee haue, our hearts, our hands, our lips, to praise and magnifie him, & to

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Ver forth the greatness of his divine maiestie, and omnipotency. To loue God then for the loue of himselfe, is to loue God, because he is good. And he that loueth God in this sort shall be sure never to miscarry or perish.

To loue thy neighbour, it is required that thou doe it in God, or for the loue of God. Now thou must understand that every man is thy neighbour: when either thou to heare, or they to the can shew mercy, or release by succour and helpe. So that every reasonable creature is thy neighbour, wheresoever he dwelleth in the world. Thus are the Saints in heaven thy neighbours, by whose example thou art taught to loue godly, wherfore thou oughtest to loue them & all mankind for the loue of God, or in God. Thou oughtest to loue thy neighbour, because he is good, or because he shoulde be god, then thou louest him indeed for the loue of God: every man which is a sinner thou oughtest to loue not because he is a sinner, but because he is a man, for the loue of God.

Thou oughtest to loue in the sinfull man that which he hateth & to hate that which he loueth. The sinfull man loueth sinne, and iniquity, which thou oughtest to hate: The sinfull man hateth his soule and the purity of nature, which thou oughtest to loue. For sinne is against nature, it desilth nature, it oppreseth nature, yes, it quencheth nature, & he that committeth sinnes killeth his owne soule, and corrupteth nature. Thou oughtest then to loue the soule, and the nature of the sinner but not his sinnes. And when thou giuest almes to a sinner being in need, thou oughtest not to do it because he is a man, but because he is a man of the same nature that thou art. Some be thy friends, and some thine enemies thy friends thou oughtest to loue in God, least louing them otherwise, thou shouldest offend God: Thy enemies thou oughtest to loue, for the loue of God: and if he offend thee in word or deed, and doth repente him, and asked thee forgiuenesse, thou oughtest for the loue of God to forgiue him with all thy heart, and to receive him into true friendship. Againe, if thy enemy be obstinate and will not cease to persecute thee, although thou canst not presently forgiue him, yet thou oughtest

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oughtest not to hate him, but rather to doe him good, and to be ready alwayes to pardon him, and thenchierly when he shall require it. Yes, thou oughtest to doe him what god thou canst in his neede.

By that which we haue spoken already it appeareth, that thou oughtest to loue all men living, both god & bad, friends and foes, no worse then thy selfe. Our Lord had an eye to the loue of our neighbour, when he said in the 7. of Matthew. All things that thou wouldest thy neighbour should doe unto thee, doe thou the like to him. Whosoeuer then doth to his neighbour, as he woulde his neighbour should to doe him, loueth his neighbour as himselfe. But this is to be understood according to God and reason. For if one offeinge to pleasure thee, bring thee a wench to lyue with thee, or lend thee a sword to fight, and to kill another, a reason would instruct thee to refuse such offers, so the loue according to God, shoulde teach thee obedience, and they both ought to be rule of thy life, and the lights to guide thee in the darke places. Thus farre haue we declared, in as much brevity as we could, how a man ought to loue God and his neighbour. Now intend wee to shew the effects of Loue and Charity.

CHAP. VI.

The effects and prayses of Loue and Charity.

No tongue in the world can tell for truth all the excellency of the effects and prayses of Charity, for first of all shee makes men the children of God, & heires of heauen: according to that saying of S. Iohn. Behold what Loue or Charity the Father hath shewed vnto vs, to make vs the children of God. S. Paul also saith. That those which be led by the spirit of God, are the children of God. For you haue not received the spirit of bondage to feare any more; but you haue received the spirit of adoption, whereby we cry Abba Father, & that same spirit which is the spirit of Loue or Charity, beareth witnes with

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our spirit, that we be the children and heires of God, and co-heires with Christ. Can we desire a thing more excellent, then to be the children of God, & heires of Heauen? What dignitie is that to be ast of such as haue feeling of the loue of God in their hearts, haue boldnesse and courage, though the world contemne them. For this is certaine, that they whom the world hateth, are not the children of the world, but the Children of God: as conterariwise, such as the world loueth, they indeed are the children of the world. Secondly, Charity worketh the cause in vs, that God dwelleth in vs: who dwelleth in Charity saith S. John, dwelleth in God, and God in him. Our Lord likewise saith, If any man loue me he will keepe my commandements, and my father will come and dwell with him. Can we desire a more rich, a more bountifull, or a more liberall host then he? Is it like that so louing an host will suffer the soule to want? Will he aske money for his expences? No, he commandeth not to dwell with vs to consume that we haue, but to encrease our riches, and to make our store greater. Thirdly, charity maketh our goods, be they little or be they much acceptable unto God: it maketh a man contemne the world, it maketh a man to rejoyce in temptations, & tribulations. When Charity enters into the soule, she knits vs to God, and unites vs with him. Loue or Charity makes men of one minde, and will. Loue or Charity makes men reforme their manners, and to draw more unto God. Loue or Charity makes men to consider of things present and visiblie, as if they were not. Loue maketh a pure and cleane heart, which may contemplate and behold heauenly things. By loue, the goods of this world are contumelied, and by loue the goods of this world are contemned and by loue the secrets of God are revealed. S. John saith, That God is Charity, whereby no doubt her meaneth the Father, the Sonne, and the holy Ghost, the three persons in Trinity: God the Father is Charity, God the son is Charity, and God the holy Ghost is Charity. This Loue or Charity requireth in the same such likely things, namely, Loue and Charity by the which, as by some spiritual affinity thou art

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art ioyned unto God, which Loue also boldly comuneth unto God, & familiarly speakest unto him, without any doubt of feare. He that loueth not, shall lose his life: but he that loueth, alwayes steteth his eyen to God, whom he loueth, whom he deuoureth, not whom he misleth, in whom he is refreshed, & by whom he is preserved, such a devout and religiouse soule doth louing, so say, so reade, so dispise all his busynesse & so circumspicte forzeth all things, as if God were ouer present with him, as doublelisse in spirit he is. The man in whose soule the loue of God is lodged, so prayeth, as if God were personally present with him.

The loue of Charity awaketh the soule when he is a slayp, it puts him in minde of his salvation it forseth and moiseth the heart. Charity or Loue setteth the cold heart on fire. Loue maketh the froward soule gentle. Loue chaseth away sin. Loue keepeþ the affections of the flesh and bloud vnder. Loue amendeth lewd mens maners. Loue remoueth the spirit. Loue brideth the light motions of wanton youth, all this worketh Loue or Charity, where she is present. Contrariwise where Loue or Charity is absent, there the soule doth languish and wareth cold: enen as a Caldron of water doth, when the fire is taken from vnder it, and rakes abzad. Charity is the onely thing whereby the soule boldly approacheth unto God, constantly cleaueth unto him, & familiarly speakest unto him. The soule that loueth God, cannot but thinke, and talke of God, insomuch that he hateth all ungodly things, Who so will know God, must loue God, the more that one loues God, the more he growes in the knowledge of God. To read, to write, and to study of God, yieldeþ no trite knowledge of God without Loue. In vaine doe we read, in vaine doe we talke, in vaine doe we preach in vaine doe we pray to God, if we doe not loue God. The loue of God, engendreth the loue of thine owne soule, and maketh it attentive alwayes to God. God loues to bee loued againe: and when he loueth, he requireth nothing but loue: happy therefore is he that loueth God. The soule which loueth God, referseth his owne affections, being earnestly given to Gods loue. The

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soule that loueth, hath no feare : the soule that loueth not, is euer in feare. The soule that loueth, is carried by promyses, & dazone by desires unto heauen : the soule that hath in it the presence of Gods loue, is tickled with joy, and with rauishing leapeth vp to heauen, hauing by contemplation exceeding great ioyfullnesse. Loue breedes familiarity with God, familiarity breedes boldnesse with God, boldnesse breedes the tast of God, & tast breedeth an hunger after God. If I should declare all the excellency of Loue or Charite, the time would faile me, and mine ability in that behalfe would not suffice, But let this stand for a conclusion, that the soule which is touched with the loue of God, cannot desire any thing contrary to God : but euer after it hath received any tast of sin, it cryeth out, and saith with the Prophet, Psal. 14. O Lord God, like as the Hart desirer the fountaines of water, euen so long I after the. Well then sir Knight, lift vp thy soule, and remember the great Loue and Charite of God, and his mansfold benefits bestowed upon thee, that by them thy heart being enlightened, thou maist increase and goe forward day by day in doing god workes, to the glorifying of God, who delighteth in the same, according as it is said : let your light so shine before men, that they seeing your god workes, may glorifie God in Heauen. Thus much touching these three spirituall vertues: now come we to the fourre morall.

CHAP. VII.

The description of the fourre morall Vertues, Prudence, Justice, Fortitude, and Temperance.

By these fourre Morall vertues man liueth orderly in this morall life, Saint Hierome saith that the Christian man by these fourre liueth well in this mortality, and by them after death commeth to everlasting life. Prudence knoweth the godlwee should doe, & euill wee should leaue. Justice doth god. Temperance leaue the euill. Fortitude is constant, without lossing courage.

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In vniuersity, or waxing proud in prosperity, Prudence teacheth us how to approach unto God, Fortitude and Temperance how to gouerne himselfe, Justice how to use his neighbour. These are the fourre things which saith himselfe to be of destroy the soule. By Prudence, which is the rule of right reason, we gouerne our selues wisely, we order our affaires discretely, doing nothing but righte reason. In Prudence com-
pletest reason knowledge, fore-sight, aptnesse to gaine god-counsell. A prudent man knoweth al soe & haile the end of his counsell. Plato saith, That Prudence is the Dutchesse of all morall vertues, shewing how we shold understand and use the rest: For as Faith informeth us what we shold hope after, and what we ought to loue, even so Prudence teacheth us how we shold use Justice. Fortitude, and Temperance. Aristotle saith, that it is impossible but a prudent man shoulde be good. If he meane morall godnesse it is most true: for a wise man doth nothing but that which is lawfull: But yet without Loue or Charity, Prudence is a vertue no more meritorious, then Faith without Loue and Charite. But if the prudent man loue God with all his heart it is impossible but he shold be good, and consequently be good.

Justice is a vertue used in two sorts, sometimes it is a generall vertue, and comprehends in her selfe all vertue: as the man that liveth well and lawfully, is therfore called god, and in other wise it is understand a particular vertue, called Justice distributive, yelding to every one that which unto him belongeth. This vertue, justice distributive, is convenient for all men, and principally for Emperours, Kings, and such as haue the administration and government of common wealths: to the end that they may yeld to every one their right, defending the innocent and punishing the offender; doing justice and right, according to equity, as well to little as great, and to poore as rich. Many haue justice painted in their houres, & yet haue wrongfull dealing lodged in their hearts. Many one hath Christ in their mouth, but the Diuell in their minde. Hee that will be acceptable to GOD, hee must be just in word, upright in deeds, undesiled in thought.

Fortitude

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Fortitude is a vertue, vnto the which belongeth a magnifcent courage, not fearing any thing but unlawfull actions. He that hath this vertue, kepes himselfe constant in aduersity, and wareth not prouide in prosperity. Fortitude giveth a man magnanimitie, constancie, hope, assurance, patience, and perseveraunce. With this vertue the Martyrs of all degrees and ages were endued, grounded vpon a firme faith, contemning the world, and setting light by the tormentes of tyrants, imbracing death, rather then to deny Christ. Gods Prophets were armed with Fortitude, who without halterre reprehended the Kings of Israel and Iuda of their false worship of God and feared not their furies. The Apostles of Jesus Christ were armed with Fortitude, who feareth not to controll the wisdome of the wise, and vanquish such as were in high places, that they might with contented minds carry the yoke of Christ. This they did, not with mans power, or warlike weapons, but with divine doctrine: not desirring to kill any one, but to die themselves. It is a great worlde wonder that so few simple soules unarmed, unlearned, & having no humane policy, shoulde vanquish the wisdome of the world, confound earthly policy and strength, and subdue kings, and bring them in obedience to the faith of Christ, remouing the people from false religion & adoration of devils. With this vertue of Fortitude Kings ought to be armed, not doubting any danger for the defence of the faith of Jesus Christ, but being of one minde with the holy Martyrs of God. With this vertue ought Preachers to be armed, worthily defending the word of God, against all Heretiques and enemies of the same, not doubting the threatninges of persecutors whatsoever. But you must understand that Fortitude is not a dealer in the committing of unlawfull deeds: as to beate, hurt, or kill thy brother, vntesse it be iustly done in thy owne defence or for thy Countries cause: otherwise it is a mere mallice. Moreover, such as desperatly dispatch themselves, as wretches weary of life, they doe it not by fortitude, but by the temptation of the devill, who is permitted of Gods sufferance to tempt some euen to the making away of themselves:

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themselves. Such people are not valiant, for Fortitude is not named notable, unlesse it be in lawfull dierds, as in the defence of thine owne person, thy Prince, thy Country, or the faith of Christ, for the which to suffer death is excellent Fortitude.

Temperance (saith S. Austin) is an affection to restraine the appetite when a man is excessively inclined. Temperance hath rule ouer pleasures and delights, refusing to meddle in any thing which cannot be done without offending God, and not falling into any excesse whatsoeuer, wherein a man may passe the rule of reason. To live in Temperance, is to dispose every thing according to the right use whereto it was appointed. These fourre Vertues haue fourre Vices cleane contrary unto them, by the which Vices, the Vertues are corrupted and destroyed. Prudence by Folly, Justice by Covetousnesse, Fortitude by Pride, and Temperance by Inconstancie defaced. These Vices are signified by the fourre plagues, which consumed the goods of Iob, namely: The Sabbees, the Chaldees, the force of fire and the violence of a vehement wind. The Sabbees of Folly made haucke of Prudence Dren. The Chaldees of Pride led away the Camels of Fortitude. The fire of Lechery, made wall of Temperance shope. And the boisterous wind of Covetousnesse, ouerthrew the houses of Justice. The fourre Vertues likewise are defoured of their adversary Vices, according as Iob complaineth against the wicked lewes, under fourre notable things, destroyng the fourre vices opposite and against the fourre vertues before named. These fourre things are the Caterpillar, the Grasshopper, the Locust, and the Blasting: all which fourre things being sent to wastefulnesse, leaue nothing unspoiled. By the Caterpillar is meant foolish bragging, which destroyeth the vertue of Prudence. By the Grasshopper is meant Pride, which destroyeth the vertue of Fortitude. By the Locust is meant Covetousnesse, which destroyeth the vertue of Justice. And by Blasting is meant Lechery, which destroyeth the vertue of Temperance. For foolish bragging destroyeth the vertue of wisdom. Pride corrupteth the state. Avarice defoures Justice. Lechery spoyleth Temperance.

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Now therefore, sir Knight, I wish thee to restraine from these infatiate vices, lest thou lose the enjoying of these fourre notable mortall vertues: thou knowest what company thou hast in the wallass of Virtue, therer thou sawest God, Faith, Hope, Charity, Prudence, Justice, Fortitude, Temperance, and that godnesse which none know but they who haue had experiance.

C H A P. V I I I.

How Faith from the top of the Tower, sheweth vnto the Knight the Cittie of Heaven.

After god Understanding delivered out these god wordes, I was ranisched in my minde, I fel not my selfe, I lost my taste, I neither regarded meat nor drinke, and most of all I mervailed that night approached not, because many houres were consumed. Being in that amaze, Vertue tolde mee that darkenesse had nothing to doe wherē thee dwelt. Then Memory put me in mind, what Gods grace tolde me by the way, saying: that by the workes of Faith, which are the fruits of the same, I might perceiue and see the Cittie of Heaven, wherin is comprehended the true Felicity. Then Faith led mee to her Tower, and all the other vertues kept vs company. For Faith properlie is not without Hope, nor Hope without Charity, and therefore they must goe all together. And though these vertues haue severall properties, yet they loue hands, and are never a sunder. So Hicromes faith, that Abraham was furnished with Faith, Job with Fortitude and Patience, David with Humility, and so consequently.

Then Faith from her Tower shewed me a high hill, wherē on was builded a mervailous sumptuous Cittie, and she tolde mee it was the Cittie of Heaven, wherin is comprehended true blessednesse and perfect felicity. In that Cittie I saw never a Temple, which made me maruaile, vntill that Faith tolde mee, that the Lord God Almighty was the Temple of That Cittie. There was no shining of Sun, no brightnesse of

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None, no glittering of stars, to give them light, for almighty God is their true light himself. None enters into this Cittie, but such as are written in the booke of life, neither more. Faith told me, that there was no wantyness, no poverty, no iniquity, no feare, no sorrow, no shame, no dache, no paine, no unquietnesse, no ill, no grudging, finally, nothing that sauereth of mortalitie: but there was prosperity, perfection, unity, love, gladnesse, quietnesse, Charity, faire rest, perpetuall felicity, and everlasting joy in God, with eternall happiness. There was mirth without saunesse, rest without paine, abundance without want, life without corruption. In this Cittie God is seen face to face, there is the endlesse light shinning, the Saints alwayes singing, blessed soules rejoycing, and ever beholding God, yet still coursting, to see him, without dulnesse of desire. The Citizens of this Cittie of Heaven, are co-heires of the eternall Deity, the Father, Sonne, and holy Ghost.

¶ They are made immortall, according to the promise of our Lord and Saviour Christ, saying: Father, choise that thou hast given mee, I will that they bee with mee where I am, that they may see my brightness.

¶ What can I say more? In this Cittie is one King without death and without change, without beginning, and without ending. In this Cittie there is no night, there is no limitation or terme of life, but continuall day most brightly shinning. For in this Cittie dwelleth the Father of lights even God himselfe, whose brightness no darknesse can overshadow. The Citizens of this Cittie are pertakers of unspeakable grace, of endlesse joy, and of such perfection as therenuer there can be adied no maze. Unto this place shall the just be aduanced: as for the wicked, their promotions in the Lake boylng with fire and Brimstone.

The desire that the Knight had to come to Heaven, and how Gods grace brought Perseuerance,

CHAP. IX.


Aking same from the tower of Faith, the Cittie of
Heauen, and heard (by her) the maner of it, I
was taunched of my lust, and eschewed nothing
at all of the World. For I felt not my selfe, me
thought I was walking in Heauen: Hereupon I desired
Faith that I might remaine still in her tower, the which willingly
she granted me, insomuch that I was never weary
out of her lower window to behold Heauen: yea, the more I
beheld it, the more beautifull it seemed. Then I was loath to
live in this World, and desired, that I might die, the sooner
to haue the sight and enjoying of Christ my Rediuer and
kneler by my selfe all alone. I made this Prayer, saying.

O How happy is the soule that is out of this earthly pris-
on, & resteth in Heauen most ioysfull, seeing his sancti-
est face to face. That soule, is without fear and affliction. O
how happy is the soule, which is in the company of Angels
and holy Saints, singing prayses unto the highest. Such a
soule surely is laden with abundance of joy. O happy societie
of Citizens. O happy company of Saints, which lamented
in their mortall life, but now raigne with God immortally.
O sweet Jesus, let me come to thy pleasant Cittie, where thy
Citizens see thee daily, to their great delight. O let me come
there, where nothing is troublesome to haere or understand:
what melody haere they without ending? And how happy
were I, if I might haere the songs, or be admitted to sing a
song of David in the holy Hill of Sion. O that I being the
least of thy seruants, may by thy grace put off my fleshly bur-
then, and come to the happy Cittie to accompany the holy and
happy assembly of Saints, to see the glory of my Creator,
and to behold his amiable Majestie. That I may be made
meet for this so sweet a blessing, grant I beseech thee O graci-
ous God, that I never looke backe vpon this shadoe or
valley of teares, that I remember not the false pleasures of
this wicked World, that I esteem not this corruptible and
suill

and if it be. O how can we here be happy, where the Devil alwaies assaulteth us, where the world setteth us, where the flesh enticeth us, and where all men staine us. After which great trouble, death cometh followe, at the very end of all these pleasures, and then they are esteemed as if they had never beene. What recompence may be made unto the (O God) which giveth us consolation in the midst of all our extremities by the wonderfull visitation of the Merciful Creator. We have miserie to fetch filled with sadness; when I consider my sinnes when I feare thy iudgements, when I thinke on the house of death, when I remember the pains of Hell, when I am ignorant what punishment I deserve, when I know not where nor in what estate I shall end my dayes. In all these things and many other, I appeale to thy gracious goodness, knowing that thou art ready to give me consolation against all these sorowes. Thou listest up my soule (full of anguish) above all Mountains, thou makest me receive thy great loue, charity and goodness, by the which thou recreateth my heavy spirit, and rejoycest my sad heart, in revealing unto me thy deauenly delights.

This Prayer ended, I rested my soule upon the anchor of hope, Then as I was knelling, Gods grace appeared unto me, accompanied with another Lady, which I had not seene before. And after I had gien her thanks for all her benefits, she delivred me this Lady named Perseverance, to continue with me, charging me to keepe her ever with me, if I meant to be a citizen of heauen. For (said she) all other vertues without her, are as nothing to winne Heauen: For it is written, who so perseveres unto the end shall be saued. And therefore if thou wilt be saued thou must continue. Whereof wee haue many examples in the holy scripture, but I will only touch two. When Saul was first anointed King of Israel, he was as lowly as the child of one yere olde, but haue continued not above two yeres in his goodness: For after he had once put Perseverance away, he became euill, and grew to be a cruell Tyrant: insomuch that he slew many of the Lords Priests, & persecuted god David. But what was his end? He was van-

The second part of the Voyage

quished of his enemies, and being given over of God, he hilted him selfe upon the mount Gilboe. Againe, touching the same matter, I bid you the first when God made him in his
pollicy was good and vertifull, but when he hathe put Perseuer-
ance away, he became a thefe, and by conuentione hee be-
trayed and sold his master Christ: And being forsaken of
God, he became a reprobate, fell into desperation, and with a
halter hanged himselfe. When I heard Perseuerance say so
for feare least the like shoulde befall me, I told you my counseil
for Good understanding, to shew me the meanes how I might
keepe Perseuerance alwayes with me: that in so doing I
might not be depryued of the gloriouse Cittie of Heauen. So
whiche request of mine, the good Hermit Understanding ten-
ding the safety of my soule, and having a carefull regard to
all mine endeavours, did yeld, and spake to me on this wise,
(douglas 101b) shal you keepe Perseuerance with you
and haue my comandement. **C H A P T E R X I I I** In shew-
inge you Miserie and deder syng, shewinge the greate
Good Understanding sheweth the knyght how to keepe per-
seuerance alwaies with him.

Neare y^e Sonne, the last poynct of thy soules health
(qd Good understanding) is to know wher-
thou art now, without going backe, which
if thou desire, then must Perseuerance never
leane this, for if this forsake this, then must
thou needs lose the pleasures of Lady Vertues Pallace,
wherein thou art now. From whence if thou ga backe, thou
shalt be sure to lose the loves of heaven. Thou must therfore
remaine constant without wanering, the whiche to doe, thou
must be devout, and continually pryer faithfully for helpe
of Gods grace. And to accomplish all this thou must rememb-
ber thre things: the first is, thy life past: the second, thy life
present: the third, thy life to come. These thre considera-
tions will incourage thee to stay where thou art, and as it
were with a bridle will keepe thee from recouering.

I thinke what thou hast done before time, in following

Folly

Folly, howthou livest vainly, yeolding to evry vaine concupisance, whereby thou didst fall into the filth of sinne, & in dangerest both thy body and soule. O where hast thou beene, if Gods grace had not taken compassion vpon thee & wilhers be the worldlings that would not be sorry for their sinnes. Where are they becomen? Are they not condemned to everlasting tormentes in Hell fire? O thinke then that sinne doth greatly offend God & bringe iuste punishment. God hath abhained for sin, which maketh man an enemy to God, & now friend to the Diuell.

2. Thinke that at this present time thou art in Gods fauour, by the meanes of his grace, who made thee a childe of God, and an heire of heauen, by hope, so that now thy conscience is quiet. Thinke what god consolacions thou hast receiued by devout praier: thinke what spirituall instructions Gods grace hath giuen to thee: thinke: all the pleasures of the world are mingled with sorrow: thinke that this world shall passe away, with all the pomps and pleasures of the same: thinke that the present state is the high way to heauen, and so shall thou keepe Perseverance.

3. Thirdly, thinke that the iust judgement of God is to come, which is to the god to give Heauen, and to the euill Hell. Thinke thou must die, and that at thy death thou shalt not receive so god consolation, as thou hast had of vertue & Gods grace. Thinke that at thy death thou must leave behinde this, wife, children, gods and money, whether thou doe god or euill. Thinke that thou must goe to a region unknowne, and to a place where thou hast never beeene: and if thou be found to haue vied in sinne, without repentance, the Diuels will attend to take thy damned soule, and will carrie it into the dungeon of darkenesse, there to feele eternall torments. But if thou be found with Perseverance in the Palace of Vereue, millions of Angels will goe before thee, and with great ioy will bring thee to Heauen.

O thinke vpon the iust judgement of God to come, when every one shall be iudged according to his deedes. For God sauoureth neither King, Princes, nor people, high nor low.

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rich nos paue, without respect of persons he will chase the
gou, and condigne the evill, at the day of Domes, when losse
must appere pecsonally without excuse or exception before
him: then every man must be his owne Attorney, when the
tult Judge at that day will shew himselfe terrible to the per-
uerse, which haue followed Volupuousnesse, and haue not
heartily repented, but will be gentle, iust, and godly unto those
that haue bin sorry for their offences. ¶ thinke what tor-
ments the unrepentant shall suffer both in body and soule
perpetually: whereas all such as haue persevered in godnes
to the end, shall receive ioy, & the busnes of God & of heaven.
In such sort to perserue in godnes to the end, nothing utter-
indure, and then shall se that God will be ready with his
grace, to arm the with constancie in thy Christian purpose.

CHAP. X.

A protestation, which good Understanding taught the Knight
to make every day for the auoyding of temptations, & how
he ought to humble himself before God, and what he should
ask in his Prayer.

My soule, alwayes I will the to kepe Perse-
verance with the, by whom thou mayest auoide
temptations, which would induce the to sinne,
and force the to for sake the true faith, and also
to transgresse the holy Commandements of Almighty God.
This to avoid, I will the every day to repeat the promises
which thou hast made to God in thy Baptisme, which follow
thus in effect.

O Most high, most excellent, and holy Trinitie, Father,
Sonne, and holy Ghost, I protest that I will live & die
in the true Catholike & Apostolike faith: & will kee the holy
Commandements, which heretofore I haue transgressed,
wherfore I am sorry, & doe heartily repente me for the breach
of them, and in taken thereof I make my confession, saying:

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I Welene in God the Father almighty, maker of heauen
and earth. And in Jesus Christ his onely sonne our Lord
which was concerued by the holy Ghost Worne of the Vir-
gin Marie. Suffered vnder Pontius Pilate. Was crucifi-
ed, dead and buried. He descended into Hell, the thrid day he
rose againe from the dead. He ascended into heauen, and sit-
teth at the right hand of God the Father Almighty. From
thence he shal come to judge the quick & the dead. I believe
in the holy Ghost. The holy catolike Church. The com-
munion of Saints. The farginenesse of Sunes. The resurrection
of the body. And the life everlasting. Amen.

Then say, Lord God give me grace most heartily I be-
seech the, without doubting to confess and believe in the Ar-
ticles of this my Christian faith, and in the same to persevere
to the end. And so rehearse the ten Commandements of al-
mighty God, which are these.

The same which God spake in the ix. Chap. of Exodus,
saying: I am the Lord thy God which have brought
thee out of the Land of Egypt, out of the house of bondage:

1 Thou shalt have none other Gods but me.

2 Thou shalt not make to thy selfe any graven Image,
nor the likenesse of any thing that is in heauen aboue, nor in
the earth beneath, nor in the water vnder the earth. Thou
shalt not bow downe to them, nor worship them. For I the
Lord thy God, am a zealous God, and visit the sins of the Fa-
thers vpon the children, vnto the third and fourth generation
of them that hate mee, and shew mercy vnto thousands in
them that loue me, and kepe my Commandements.

3 Thou shalt not take the name of the Lord thy God in
vaine: for the Lord will not hold him guiltlesse that taketh
his name in vaine.

4 Remember that thou kepe holy the Sabbath day, vi
daies thou shalt labour and doe all that thou hast to doe: but
the vii. day is the Sabbath of the Lord thy God, in it thou
shalt doe no manner of worke, thou & thy son, and thy daugh-
ter, thy man seruant, thy maidservant, thy cattell, and the

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Stranger that is within thy gates, for in sixe dayes the Lord made heaven and earth, the sea, and all that therein is, and rested the seuenth day, wherefore the Lord blessed the seuenth day, and hallowed it.

5 Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

6 Thou shalt doe no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not bear false witness against thy neighbour.

10 Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maide, nor his Ox, nor his Asse nor any thing that is his.

Then considering the tenor of that which thou hast said, trane grace at Gods hands to walke after his will, using the same prayer which Christ taught this, and saying :

Our father which art in heauen, hallowe be thy name. Thy Kingdome come. Thy will be done in earth as it is in heauen. Gine vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespass against vs. And lead vs not into temptation. But deliuer vs from euill. Amen.

Besides all this, thou must also most heartily humble thy selfe before God, acknowledging thy selfe a sinner, and that thou canst doe nothing that is righteous : but if there be any goodnesse in the, either of nature, or of Gods grace, thou must freely confesse that all comes from aboue. Repute not thy selfe better than another, but rather the least of al: If any despise the, mocke the, or injure the, suffer it not onely patient-
ly, but also willingly and gladly, even for the loue of God. For the scaling ladder of heauen is humility, and a ful deny-
ing of thy selfe in worldy causes. Thinke not wel of thy selfe
for any thing that thou doest, hast done, or maiest doe: but if
thou hast any goodnesse in thy body, or in thy soule, be not a-
shamed to confess that it is not thine, because it comes not

from

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from thē, but of God: for from him indide it proches.
And when at any time thou findest thy selfe as it were lost of
God, and destitute of consolation, whether it be inwardly or
outwardly, be not disengaged for it, neither thinke that God
hath forgotten the but heartily humble thy selfe before God,
putting all thy confidence in God, as in one that knowes
how to save his crea. If thou receiues any blessing inwardly,
as wisdome, or any other gift, exalt not thy selfe in pride,
neither discouer thy selfe to others that haue not received of God
such grace: but use that whiche thou hast to Gods glory.
Againe, if thou see thy neighbour fall, take heed, iudge him
not, but thinke that God perniteth the to see his offence for thy
profit. Imagine thou walt never touched with that crime,
well, it is much, but yet thou hast bin culpable in some other
as bad, or else worse: vpon this examination, reforme thy
selfe, suppose thou art in no fault, thou must not therefore
esteem thy selfe better then he that is in fault, knowing thou
art of such a nature as he is, & made of the same stuffe as he
is, and therefore not iustifieng thy supposition, a sinner &
offender as well as he: so that both need amending. Be thou
sure that if God had prouided no better for thee then thy selfe
deserued, thou hast committed the like offence, or else greater:
and thanke God for that he hath kept the so, and pray for
him that doth amisse, and is not yet converted. When thou
seest a sinner onely led to lose his life by law, know that
thou standest a sinner before God as well as he, although be-
fore the world thou be esteemed better. There is no schole
wherein a Christian may so wel learne to live wel, as in the
contemplation of Christ's life and conuersation: thou must
often times thinke on thy last end, as death, iudgement, Hell,
and heauen, per seuer in prayer, so thou shalt please God, and
not be loath to dye. Remember the end (saith the wise) and
thou shalt never sinne: thou must often pray devoutly to
God, and when thou wilt so doe, thou must draw thy selfe
from al affaires: for prayer is a lifting vp of the heart to God
and a priuate speach of the soule with God. If it be so, were
there any reason that a man shoulde draw his cogitations

The first part of the Voyage

from God, or rather all outward busines put apart, with all reverence to submit thy soule before him. All this notwithstanding, it is not for bidden in all our affaires to pray and sing Psalmes to Gods glory, and oftentimes with teares to say the Lords prayer, or any other prayer to that effect. And here by the way, thou must understand, that the longest prayer is not most profitable, because of the multitude of cogitations of the mind. Besides that, they must be devout, for the prayers which are don with devotion of the heart doth profit, all other prayers are but vaine, and to no purpose. If thou pronounce but these wordes as the Publican did, saying: God be mercifull to me a sinner: or as the Cananite said (O some of David have mercy upon me,) it is enough. Againe be not curios of thy tongie, nor fine in speaking: it sufficeth that thy heart speakes within the, and thy tongue, though but bleatingly, if not unfaignedly, it is well, as we reade of Moses and Anna, Samuels mother.

Worldly goods superfluously thou oughtest not to aske, but necessarily to live & with a measure, for thy bodily health, and for the succour of the nedie. If thou be sick, paire, or in aduersity, thou maiest aske health, riches, or prosperity: so it be done to Gods glory. But if thine afflictions doe moze aduance Gods glory, then thy prosperity doth, yelding thy will to Gods will, thou oughtest to aske patience, and say with a meke heart, Lord thy will be done, and not mine. If thy sences be inclined to sinne be not dismayed, for there is a God, to whom if thou pray, will by the power of his grace supprese that inclination. Wherefore take courage when thou art tempted, aske for helpe of God, saying: O God make sped to saue me O Lord make hast to helpe me Lord God leue me not, but hee may helpe, O thou Lord God of my health. Doe what thou canst to resist the Dniell and hee shall goe from the: approach to God by faith, and hee will drawe unto the by his spirit: If the Dniell assault the, desce him, and make thy moane to thy Saviour, (saying) Lord helpe me, and hee will the. Doe thou thine endeavour, and assure thy selfe that God will make the strong, hee will aide

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where thē he will easē thee, & in the end will set thee frē from
all vexations, placing thē in the heauen of heauens, the pos-
tion and inheritance of his seruants. To this God, and to
Jesus Christ, with the holy Chōlē, be all glory, honour and
praise, world without end. Amen.

CHAP. XII.

The Authours Peroration or conclusion to the deuout Read-
ders or Hearers.


Thanke almighty God of his goodnesse, that I
am come to the end of the voyage of the wan-
dering Knight: by the which thou maist under-
stand, that in following Fally and baine Vo-
lunuousnesse, hit forsoke God, to the prejudice and hurt
of his soule, yea, to the danger of everlasting damnation.
Hearē thou mayest leарne that all voluptuous worldlings,
are the very subiects of Sathan, and their earthly gōings
and wōrōre plōtures shall quickly collume. Thou art
taught likewise what great clemency God v̄led to him,
drawēing him by his grace from the sinke of sinne, wherein
he was suncke: how he was led to the pallace of Repentance,
and from thence to the Pallace of Virtue, where by Gods
grace hee is now, and what goodnesse he hath found there,
thou hast heard at large. The Lord graunt us to land where
hit is landed, even in the land Promised to the elect.
Amen.

And now to conclude, I beseech your curtesies, that if any
thing in this my labour mislike you, interpret the same to
the best, & lay nothing to my charge in the way of presump-
tion: but commending my god meaning, & allowing my will,
not to contēmne, but to speake well and esteeme of this my
wōrōke, and to use it for thy benefit and edification, for the
which end I made and compiled the same.

And now I exhort you all (in Christian loue and charity)
that if by Gods grace you be resident in Vertues Pallace, to
perseuer.



The first part of the Voyage.

present and continue there to the end, humbling your selues before God, and always trusting unto his goodness, not unto your owne strength or merit: acknowledging also Gods grace, by the which you are as you are, and of whom you haue that you haue. Let all your confidence be in his mercy and in his goodness.

Furthermore, if any feele and perceiue himselfe out of Vertues Pallace, by the meanes of worldy vanities, let him consider the great perill he is in, and speedily turne to repentence, with a contrite and sorrowful heart, requiring pardon of God, and trusting wholly in the merits and passion of our Lord and saviour Jesus Christ. Let him not be ashamed to acknowledge his sinnes, whiche if he doe, hee shall finde at Gods hands grace and mercy. And now I beseech our Lord God to giue vs all grace to doe according unto that which is here spoken, soz (other wise of our selues it is not possible) that leading a life acceptable & agreeable unto his holy will, wee may in the end, after the voyage which we haue to passe in this world, sit and iuyvy, possesse and haue, the full fruition of that glorious Citie of Paradise, where true blessednesse and perfect felicity dwelleth, euен in the habitation of God almighty: unto whom be all honour, glory, powre, and dominion for euermore. Amen.

FINIS.



